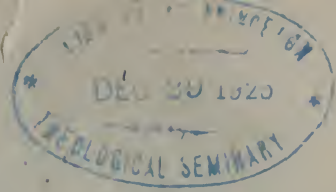




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The Outlook of Missions



VOLUME XVII

DECEMBER, 1925

NUMBER 12



WINTER SCENES FROM THE SHENCHOW STATION OF OUR CHINA MISSION



The Outlook of Missions

Wishes Every Reader

A Merry Christmas and A Happy New Year

NOTE—With the next issue, we will enter upon our 18th year as the Missionary Magazine of our Church. May we bespeak for 1926 your earnest help and sympathetic cooperation in extending Our Circle of Readers?

Forty Years in Japan



REV. JAIRUS P. MOORE, D.D.

WITH this as a title for his new book, our veteran missionary, the Rev. Jairus P. Moore D.D., has told the story of his long career as a missionary of the Reformed Church in the United States in that progressive country—*Japan*.

It is a marvel that the memory of one man could be able to recall all that this volume contains. There are 25 chapters with 37 fine illustrations. The book is gotten up in a most attractive style, and reflects in its make-up the rich contents.

Here the reader will really find the history of our Japan Mission, with all its lights and shadows.

Dr. Moore was one of our earliest missionaries—a pioneer in the true sense of the word. He laid foundations of which he tells in a modest but very interesting manner.

An Excellent Christmas Gift.

This volume should find its way into many homes in our Church. It preserves the record of a work in which we can feel a just pride, and its perusal will certainly encourage and inspire pastors and members to continue in the good work.

The price is fixed at One Dollar postpaid, and this will only pay for the actual cost.

Send all orders to the Board of Foreign Missions of the Reformed Church, Room 310, Schaff Building, 1505 Race Street, Philadelphia, Pennsylvania.

The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

We have seen His star in the east, and are come to worship Him, . . . And lo, the star which they saw in the east went before them till it came and stood over where the young child was.
—Matthew 2:2,9.

We bless Thee for the tribute that we can pay to Him from our very sense of need and dependence, and that our hearts can so answer from their wilderness, the cry, "Prepare ye the way of the Lord."

—SAMUEL OSGOOD.

O holy night! The stars are brightly shining,
It is the night of the dear Saviour's birth;
Long lay the world in sin and error pining,
Till He appeared and the soul felt its worth.
A thrill of hope the weary world rejoices,
For yonder breaks a new and glorious morn.
Fall on your knees! Oh hear the angel voices!
O night divine! O night when Christ was born,
O night divine! O night, O night divine!

Abiding in Christ does not mean that you must always be thinking about Christ. You are in a house, abiding in its enclosure or beneath its shelter, though you are not always thinking about the house itself. But you always know when you leave it!

—F. B. MEYER.

The message of Christ does indeed remain for all minds, for all places, for all times inexhaustible in its meaning, unalterable in its nature.

Love came down at Christmas,
Love all lovely, Love divine;
Love was born at Christmas;
Stars and angels gave the sign.
Worship we the Godhead;
Love incarnate, Love divine;
Worship we our Jesus,
But wherewith for sacred sign?
Love shall be our token,
Love be yours and love be mine—
Love to God and all men,
Love the universal sign.

—CHRISTINA ROSETTI.

There is only one irrefutable argument for Christianity, and that is a human life that has the spirit and the mind and the will of Jesus Christ and that goes out in the midst of people, living that life.

Shepherds who folded your flocks beside you,
Tell what was told by angel voices near.
To you this day is born He Who will guide
you
Through paths of peace to living waters
clear.

The incarnation is at once the expression of the human life of God and the divine nature of man. It is no mere episode of the past, but a perpetually renewed experience of the present and the future. The Christmas time is the sacrament of divine love and human hopes. It is the benediction of the closing year.

Thy Kingdom come! Thy will be done!
The watchmen keep their tryst;
Not one, but all hours, Thou hast now
The world to Thee, O Christ.

—MARIANNE FARMINGHAM.

Peace to all people on the earth,
Glad tidings tell the Saviour's birth,
May sorrow on the op'ning year,
Forgetting its accustomed tear,
With smile again fond kindred meet,
With hopes revived the festal greet!

Fill me, O Lord, with the knowledge of Thy will, in all wisdom and spiritual understanding. Fill me with goodness and the fruits of righteousness. And fill me with all joy and peace in believing that Thou wilt never leave me nor forsake me.

—SIMON PATRICK.

The Prayer

O GOD, make us glad with the yearly remembrance of the birth of Thine only Son Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

—Book of Common Prayer.



The Outlook

VOLUME XVII
NUMBER 12
DECEMBER, 1925

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

PEACE ON EARTH, GOOD WILL FROM HEAVEN

For lo, the days are hastening on,
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold;

When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

ALL over the world hearts and minds are thinking and longing for that reign of peace on earth of which prophets and angels sang. At no time of the Church year is this more keenly felt than during the season of Christmas. It was most appropriate that a representative group of men and women should gather in the City of Washington, from December 1-3, in a Study Conference on the Churches and World Peace. We believe the readers of THE OUTLOOK OF MISSIONS will read with deep interest the Findings of this unique gathering for it sets forth in plain language the spirit and teaching of the Prince of Peace.

THE MESSAGE TO THE CHURCHES

In every age Christians are compelled not only to voice their protest against the existing order but to point out precisely what the spirit of Christ demands and to try practically to embody it.

In this effort to interpret and apply the spirit and teaching of our Lord, the Church, it should be frankly admitted, has rendered a service whose practice has stopped far short of its ideas. It should be now ardently seeking, as it confronts present-day obligations and opportunities, actually to know the mind of its Master and to do whatsoever He commands. We here have sought the truth and the inspiration by which right decisions might be reached and a program for peace be adopted which we may ask the Church to undertake with a vital faith and a conviction of victory.

War is the most colossal calamity and scourge of modern life. War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization.

We are determined to outlaw the whole war system. Economics and industry, social welfare and progressive civilization, morality and religion, all demand a new international order in which righteousness and justice between nations shall prevail and in which nation shall fear nation no longer, and prepare for war no more. For the attainment of this high ideal the life of the nations must be controlled by the spirit of mutual goodwill made effective through appropriate agencies. War must be outlawed and declared a crime by international agreement. The war spirit and war feelings must be banished and war preparations abandoned. Permanent peace based on equal justice and fair dealing for all alike, both great and small, must be achieved. The Kingdom of God in the relations of nations must be established.

This stupendous, difficult and urgent task challenges the Churches of America and all citizens of goodwill. It is a moral

and religious as well as an economic and political task. All the forces of civilization must therefore unite in this noble adventure of faith and purpose.

This Study Conference, representing some thirty communions, rejoicing in the many ringing declarations and constructive proposals by various religious bodies, in their official actions, presents to the Churches of the United States of America the following Affirmations and Recommendations.

IDEALS AND ATTITUDES

1. The teachings and spirit of Jesus clearly show that the effective force for the safeguarding of human rights, the harmonizing of differences and the overcoming of evil is the spirit of goodwill.

Throughout His entire ministry, in all human relationships, He was consistently animated by this principle of active and positive goodwill in the face of opposition, governmental oppression and personal violence, and vindicated the life of love and service in the face of suffering and trial. His constant emphasis on forgiveness, the charge to His disciples to love their enemies and His prayer on the cross, "Father, forgive them, for they know not what they do," express and illustrate His spirit and method.

2. The Church, the body of Christ all inclusive and transcending race and national divisions, should henceforth oppose war as a method of settling disputes between nations and groups as contrary to the spirit and principles of Jesus Christ, and should declare that it will not as a Church sanction war. (See note at end of article.)

3. The Church should not only labor for the coming of the Kingdom of God in the hearts of men but give itself to constructive policies and measures for world justice and peace. It should fearlessly declare its distinctive message of goodwill. It should proclaim this message regardless of fluctuating opinion and political exigencies.

4. The Church should teach patriotic support of the State, but should never become the agent of the Government in any activity alien to the spirit of Christ. The Church should look to the respon-

sible statesmen of a Christian country to conduct the public business along those lines of justice and reason which will not lead to war.

5. The Church should recognize the right and the duty of each individual to follow the guidance of his own conscience as to whether or not he shall participate in war.

POLICIES AND PROGRAMS

1. The fundamental forces in upbuilding a Christian world order are those concrete activities which by their very nature create as well as express goodwill between nations and races. Let the Churches, therefore, be zealous in works of international benevolences, be friendly to the strangers in our land, and support home and foreign missionary enterprises and institutions.

2. The Churches in all lands should rise above the spirit and policies of narrow nationalism, and to this end they should strengthen the bonds of friendship and mutual acquaintance through common activities and conferences such as that recently held at Stockholm on Life and Work.

3. In the achievement of world justice and peace the United States and other nations will have to reconsider these policies and practices that tend to create international illwill, suspicion and fear. In the enactment of legislation dealing with even domestic matters that have international consequences, each nation should practice the principle of the Golden Rule. In this connection we have especially in mind such difficult questions as:

- (1) Monopolistic control of raw materials essential to modern industry and economic welfare.
- (2) Regulation of immigration.
- (3) Race discriminatory legislation.
- (4) Investments in backward countries.
- (5) Economic and social oppression of minority racial groups within a nation.

4. In harmony with the spirit of the Washington Conference on Limitation of Armament and in keeping with the declaration by President Coolidge that "peace

and security are more likely to result from fair and honorable dealings . . . than by any attempt at competition in squadrons and battalions," the United States should actually co-operate with the other nations in still further reduction of armaments.

5. Plans for military expansion and increased expenditures in the Pacific are needless in themselves, because of agreements already made. They are provocative of suspicion and misunderstanding on the part of other nations, and are contradictory to the affirmation of President Coolidge that "our country has definitely relinquished the old standards of dealing with other countries by terror and force and is definitely committed to the new standard of dealing with them through friendship and understanding."

6. We rejoice in the policy of our Government, adopted by the Washington Conference on Limitation of Armament, for co-operating with China in seeking the early abolition of "extra territoriality," the adoption of "equal treaties" and the recovery of tariff autonomy. We urge the maintenance by our people and Government of such attitudes toward, and treatment of, China and of Chinese and of all Asiatics as are required by the principles of good neighborliness and the Golden Rule.

7. The maintenance of justice and goodwill between the peoples of the Orient and the Occident is essential to the peace of the Pacific and of the world. We of the United States, therefore, need to scrutinize with seriousness and care those acts and laws, both local and national, that are straining these relations, with a view to such modifications as will conserve the essential rights, the self-respect and the honor of both of these great branches of the human family.

8. We believe that the United States should examine its historic policy known as the Monroe Doctrine, and seek in co-operation with other American peoples such a restatement of this policy as will make it a ground of goodwill between the United States and Latin America.

9. We rejoice in the condemnation of the militaristic spirit by the President in his Omaha address and record our oppo-

sition to all efforts to use the Reserve Officers' Training Corps, the Citizens' Military Training Camps and the Mobilization or Defense Test Day exercises as means of fostering the spirit of war among our citizens and especially among our youth. We approve all suitable efforts to improve the physical well-being of students in our schools and colleges, both boys and girls, but we emphatically disapprove of compulsory military training. We urge careful review of the effect of military training in all its phases.

We deplore and regard as unnecessary the proposed organization of industry under the government in preparation for possible war. Such organization is opposed to the declaration of President Coolidge that we should demobilize intellectually as well as in the military sense. It would inevitably tend to promote the war spirit in commerce and among industrial workers.

10. Our Government, together with all the other great civilized nations, should share in common agreements and in common undertakings and activities in the establishment and maintenance of the institutions essential for world justice, for the peaceful settlement of all disputes, for mutual protection of peace-loving and law-abiding nations from wanton attack, and for reduction of armaments by all nations.

In this program the United States has an inescapable responsibility and an essential part. The movement for world peace cannot succeed without active participation by its Government and people. We therefore recommend to the people of our land the following measures:

- (1) Immediate entry of the United States into the Permanent Court of International Justice, with the Harding-Hughes-Coolidge reservations.
- (2) Declaration by the United States that it will accept the affirmative jurisdiction of the World Court and will submit to it every threatening dispute which the Court is competent to settle.
- (3) Full co-operation of our Government with other nations in secur-

ing the negotiation and ratification of an international treaty outlawing war as a crime under the law of nations.

- (4) Adoption by the United States of the policy of complete co-operation with all the humanitarian and other commissions and committees of the League of Nations to which commissions and committees it may be invited.
- (5) Entry of the United States into the League of Nations with the reservation that the United States will have no responsibility, moral or otherwise, for participating in the economic or military discipline of any nation, unless such participation shall have been authorized by the Congress of the United States.

NOTE—A clear distinction is drawn between the use of force in police service, domestic and international, on the one hand; and in war on the other. While force involves coercion and physical control in any case, the motive and end of police force is fourfold: It is inspired by goodwill for the common welfare; it is corrective and remedial in its nature; it is exercised by neutral parties; it is strictly limited by law and has justice as its aim.

War, whether aggressive or defensive, is the use of organized violence in a dispute between nations or hostile groups. Even though one of the parties may be guiltless, it creates hatred, leads to unlimited loss of life and property, and always involves large numbers of innocent victims. In war the parties directly concerned seek to settle the issue involved by superior force regardless of justice. Usually war involves conscription of the individual conscience and a nation-wide propaganda of falsehood, suspicion, fear and hate. This is modern war in its nature and processes, as our generation has seen it, whether the war be fought for offensive or defensive purposes. War is thus the very antithesis of police force. Attention is called to the fact that a punitive expedition undertaken by one or more nations on their own initiative is essentially a war measure and not an exercise of international police force.

(Continued from Page 542)

were among these founders and, unless I am very much mistaken, the task which they begun is ours to finish and the proper channels of operation are the Home Mission Boards and agencies of the present Protestant Churches in America. For it is within the power of these Churches to foster the religious convictions of the people and at the same time to reinterpret the plain teachings of Jesus to make them applicable to the changed conditions of today. That is why our own Home Mission Board must not only look after and help many new missions, but must spend much time and money in interpreting the spirit of Christ in such a way as to produce better results in all our relationships of life.



PASTOR ASHINA AND NEW BELL AT SHIROISHI, JAPAN

Home Missions

CHARLES E. SCHAEFFER, EDITOR

INTERDENOMINATIONAL STUDENT CONFERENCE

IF THE response which college students are making to the information literature sent out by the Executive Committee of The Interdenominational Student Conference offers any criterion of actual interest in it, it is very evident that this gathering will be one of the most successful Conferences yet held by youth anywhere in this country. In the present stage of development it appears that the youth of the colleges are unusually interested in the problem of whether they will be able now and in the future to work effectively through the Church in achieving a better social order.

Since the late summer when it was first intimated at Student Summer Conferences that an Interdenominational Student Conference would be held during the Christmas holidays in Evanston, Illinois, the Executive Committee has been besieged with requests for more information concerning the meeting and the exact nature of it. Small groups have already been formed on a great number of campuses throughout the country, whose main purpose is to discuss the problems which will bring this Conference together.

The fact that the Conference is to be *Interdenominational* indicates that the youth of the various denominations are finding more and more in common in the promoting of means toward a better social order, and that in the future they will form a united front in making their

demands for and working for the ends for which the Church was organized. The fact that it is the *first* interdenominational conference, however, renders it all the more important that it should be a distinct success and a great step forward, for only such an outcome will make it possible for any great advances in the future.

Despite the fact that the Conference will be held in a Church and most of those present will probably be members of some Church body, the Conference will be unbiased and critical in its evaluation of the Church machinery. Students today are painfully aware of the inadequacy of the Church in the present turmoil and corruption which abound in society. And they are not going to be hesitant about expressing their opinions.

Speakers of the highest reputation as thinkers have been secured. Their speeches will be supplemented by student addresses and discussion groups. Reports of investigations made by students as to what the Church is actually doing today in different difficult fields will also be made.

The Committee in charge was fortunate in choosing Evanston as the Conference meeting place. It is the seat of Northwestern University, and within an hour's ride is Chicago where are located the headquarters of a great many of the denominations represented in the Conference.

CORNERSTONE-LAYING IN INDIANAPOLIS

SUNDAY, November 1, was the finest day in a month from the standpoint of weather, a little cool but with everything else favoring those who attended the cornerstone-laying of the new Carrollton Avenue Church, Pastor G. H. Gebhardt. At 2.30 sharp, the Masonic

Male Quartet from Irvington Lodge (of which the pastor is chaplain) opened with the Coronation Hymn of the Crusaders. The pastor offered the invocation from the liturgy. Rev. J. Neuenchwander read the 96th Psalm and Dr. E. N. Evans of the Federated Churches

offered prayer. The pastor deposited in the cornerstone receptacle copies of the daily newspapers, the *Christian World and Messenger*, *Reformed Church Visitor* and *Home News*, a New Testament, records and photographs of the old Central Avenue Church and the portable chapel with which work began in the new field, lists of members, organizations, names of pastors, consistory, trustees and the building committees. The youngest child deposited a penny in the stone, followed with other coins by different children and young people and finally a half-dollar for the oldest member, Mother Helming, wife of a deceased pastor in the Reformed Church. All pastors present laid their hands upon the stone while it was set in place and the liturgy read. Then followed the address by Dr. H. J. Christman, presi-

dent of Central Seminary, on "The Church as a Temple of Truth in the Community." Rev. G. P. Kehl pronounced the Benediction after Dr. Evans and Rev. C. J. G. Russom had brought brief greetings from the Reformed and other Churches of the city. The service closed with the doxology. Eleven more new members were received at the morning service, when Dr. Christman spoke impressively on "The Love of Christ." Total accessions since January 1st number 90, bringing the present membership up to nearly 225. Offerings for the day amounted to \$225 with record attendances at all services including the Sunday School. The Home Mission Board was unable to have a representative present because of the short notice under which the cornerstone-laying had to be held. It was a day never to be forgotten.

NOTES

The following comes from Rev. Milton Whitener, pastor of our Missions at High Point, N. C.: "We are having a wonderful religious awakening in High Point just now, under the leadership of Evangelist George Stephens. The city is being stirred to its very depths. The indications are that the Reformed Church, as well as all the other churches of the city, is going to profit greatly. I am not able to measure results numerically yet, but we are going to receive a number of strong men into our membership. The day is at hand."

* * *

The Rev. C. Baum is continuing to look after the Mission at Wolseley, Saskatchewan, Canada, in spite of the fact that he is desirous of retiring after long and active service in the Church. He writes as follows: "I am still here and doing the work of a Home Missionary. We celebrated on October 19th a Harvest Thanksgiving Festival which was very well attended, and had offering of \$40. We have had a winter month already; one day the thermometer registered eight degrees below zero, but now we have nice sunshiny weather. Millions of acres of wheat are not threshed yet."

St. Andrew's Mission, Philadelphia, of which Rev. A. G. Peters is the pastor, has inaugurated an "All-Church Night" on Wednesday nights. The program is as follows: 7:30 P. M.—Weekday Church School for Primaries, Juniors and Intermediates; Dramatics for the Seniors; Ladies' Aid and Missionary Work for the women; and Business, Missions and Church Problems for the men. 8:15 P. M.—a popular service of worship. 9 P. M.—Fun and recreation. The pastor says: "We aim to have as many things going on a Wednesday evening as possible and to have the Church closed on two or three nights of every week. Everybody is well pleased with the results thus far. Last week our attendance was 81; this week 96 were present."

* * *

An illustrated lecture, entitled: "Our Rural Youth and the Church," prepared by the Rural Department, is now ready for use, and can be secured by writing to Dr. A. V. Casselman, Schaff Building, Philadelphia, Pa.

* * *

From the Parish paper issued by Rev. Fred Wentzel, pastor of the Rosedale-Laureldale Mission, Penna., we glean

the following: "One hundred and thirty-one babies attended our Baby Welfare Station during the month of June. There were also twenty-one children and twenty visitors. The nurses worked a total of ten and three-quarter hours. The bill paid by the Consistory of the Church was \$8.07." If you would like to know more about this work, read the article by Mr. Wentzel in this issue entitled: "Baby Welfare Clinic at Laureldale, Pa."

* * *

Miss Catherine Miller visited Trinity Mission, Detroit, Mich., of which Rev. F. W. Bald is pastor, on October 4, which was Rally Day. The Church was crowded to the doors. On the evening of October 18, Dr. H. J. Christman, of Central Theological Seminary, was the speaker. On the 11th the pastor was assisted by Mr. Pastor, who is assistant to our Hungarian Reformed minister in Detroit; the visitor is a skilled musician and delighted the people with several clarinet solos.

* * *

East Side Hungarian Church of Cleveland (on 79th street near Kinsman Road), Rev. A. Csuteros, pastor. Miss Galambosh reported to our Cleveland Ref. S. S. Convention that this congregation's main Sunday School has 225 children enrolled of whom 200 are regular attendants; 17 teachers and a superintendent supervise the activities; the average offering of this school is \$3.65; the highest offering for the year was \$6.50, and the year's offerings totaled \$171.60; the highest attendance for the year was 269. This school pays for its supplies (65.88 last year), gave \$35.50



WEEK-DAY SCHOOL OF RELIGIOUS EDUCATION,
TRINITY CHURCH, DETROIT,
MICHIGAN

for repairing the pipe organ, on last Christmas gave \$50 to the Hungarian Reformed Orphanage at Ligonier, Pa., and another \$50 to an orphanage in Hungary. This church has bought a lot upon which, as the first step in relocation, it plans to erect a Sunday School and social building. A branch Sunday School is being conducted by a superintendent and 4 teachers and 5 classes. Its enrolment is 100, with 75 in average attendance and an average offering of \$1.80. This mother Church of Hungarian Protestantism in America now has a Junior C. E. Society, that is shortly to be received into the County C. E. Union. This society has 60 members enrolled, with an average attendance of 48.

* * *

The young people of St. Mark's Reformed Church, Lincoln, Neb., Rev. A. R. Achtemeier, pastor, made another record on the evening of October 18, when they presented "The Promise," depicting an episode in the journey of youth. Everyone of the characters deserves a great deal of credit for the excellent manner in which the pageant was given. The appropriate costumes and lighting effects added greatly to the production. The pageant was given under the direction of Miss Martha E. Zierdt. The Brotherhood met October 28, with 25 present, on a very cold evening; it was suggested that each male member of the Church contribute at least one week's salary in 1926. Superintendent J. C. Horning preached November 8 in the morning, and took his hearers on a trip through the Holy Land at night.



DAILY VACATION BIBLE SCHOOL
CHRIST CHURCH, TEMPLE, PA.

BABY WELFARE CLINIC AT LAURELDALE, PA.

THE Baby Welfare Clinic of the Rose-dale Reformed Church was organized in February, 1923. It is supported jointly by the Consistory and the Visiting Nurses' Association of the city of Reading. The Consistory give the use of the Chapel, provide heat when necessary, see to it that one or two members of the congregation are in attendance on the weekly meetings for the purpose of co-operating in any way possible with the nurses and the doctor, and make themselves responsible for the publicity necessary to keep the work of the Clinic before the community. The Nurses' Association sends to the meetings, which are held every Wednesday the year around from 2 to 4 o'clock, sometimes one, sometimes two nurses, and provides the scales with which the babies and children are weighed, medical materials, and literature dealing with the care of little children.

The Clinic is patronized not only by the mothers of the immediate vicinity, but also by residents of Temple and of Hyde Park, each about a mile distant from the church. Since its organization, more than two hundred babies and children below school age have been registered on the files. Some of these have moved away, some have advanced to school age, and some are no longer brought by their mothers or their friends, because they are regarded as "too big." Plans are now under way to arrange for semi-annual examinations of boys and girls above the age of two or three, so that the Clinic will keep in touch with the children from the time they are born to the time of their going to the public schools. What this will mean for the health of the children, and for the health habits of the parents also, is beyond computation.

Already the benefits of the Clinic are apparent. The death of a baby in our community is very, very rare. Each week the little ones are weighed and examined by nurses or physicians. If there is any loss of weight the case is considered and a change of diet or medical attention is prescribed. Because the mothers are interested in the health

literature given them as well as this expert advice, the general condition of little children in Laureldale is remarkably good. What the Clinic accomplishes, by affording women of all classes and denominations a meeting place and a ground for common interest, and by setting before the eyes of our citizens a Church that lives to serve, is not less significant than its contribution to physical health.

Up to the present time the expenses of the nurses' services, 75 cents an hour, have been borne by the congregation. The yearly cost of the Clinic, which is a little more than \$100, was put into the benevolent budget. There have been so many requests from grateful mothers and fathers for an opportunity to share in the maintenance of the work that a special box for contributions has been placed in the Chapel, and henceforth the Consistory will have some assistance from those who profit directly by the ministry of the Clinic. The doctor, Lawrence Fitzgerald, of Temple, has served very generously without any remuneration.

REV. FRED WENTZEL.

From "*The Rural Church Worker*."

THE CHRISTMAS BOOK

The book is a timely production for those who are concerned about the proper observance of the coming Christmas season. It is a handbook for leaders. In it are plans for conducting a Christmas party, Christmas carolling, suitable exercises about the Community Christmas Tree, and a list of programs and plans used by communities to celebrate the Christmas season. It also contains two plays appropriate to the season—the St. George Play and The Perfect Gift—as well as plans for a Christmas Carnival. There is one chapter setting forth a list of plays, pageants and festivals for the occasion, and a list of Christmas music. In fact, all the suggestions and plans for a real jolly good time and appropriate celebration of the Christmas season are found in this little book, which can be secured for 35 cents. We recommend it to our pastors for use.

RALPH S. ADAMS.

CENTRAL THEOLOGICAL SEMINARY AND HOME MISSIONS

Rev. Charles E. Schaeffer, D.D.

I DEEM it a great privilege and pleasure to bring the greetings and congratulations from the Home Mission Board of the Reformed Church in the United States to Central Theological Seminary on the occasion of its Seventy-fifth Anniversary. The Board felicitates the Seminary on having arrived at such a good old age with the evidences of youth, vision and vigor still upon it.

The Board of Home Missions is somewhat older than Central Theological Seminary, for a year hence (in 1926) we shall have the honor of celebrating the One Hundredth Anniversary of organized Home Mission work in America by part of our Reformed Church. There has always been a very vital and intimate relation between the Theological Seminary and the work of Home Missions. Indeed, in every instance our Theological Seminaries were founded to furnish ministers for new and needy Mission fields.

According to the records, in 1834 the Synod of Ohio declared that it entertained the "exalted intention of establishing an institution for the education of worthy young men for the gospel ministry, that the vacant places of the west may be filled with the Word and Gospel of life." In the Constitution of Heidelberg Theological Seminary, as it was then called, adopted in 1889, the purpose of the Seminary is set forth in these words:—

"The object of this Seminary shall be to educate men of approved piety and talents for the Gospel Ministry; to cultivate in them the gifts which Christ, the great Head of the Church, confers by His spirit upon those whom He calls to the sacred office; to provide for the Reformed Church an adequate supply and succession of able and faithful ministers of the Word; to furnish our congregations with intelligent and efficient pastors, who shall watch for the good of souls, zealously aiming to win them to the Savior, and build up the membership in faith, knowledge and holiness; to

preserve the unity of the Church, by educating her ministers in an enlightened attachment not only to the same doctrine, but also to the same system of government and cultus; and to found a nursery for the training and qualifying of young men, under the Divine blessing, to be missionaries to the heathen and to such as are destitute of the stated preaching of the Gospel of grace and salvation."

From these historic records it appears that the Seminary and the Board of Home Missions have a common purpose and mutual interests. From the earliest day until now we have been going forward hand in hand; we have had practically the same mission and frequently the same struggle. Indeed, as one reads the history of the Seminary and of the Home Mission Board one is impressed with the many things which these two agencies of the Church have in common.

Both share the romance of a feeble beginning. The Seminary did not spring like Minerva, full-born from the head of Jupiter, but, like Topsy, "grew" from a small beginning to its present position of influence and power. Both experienced the romance of a struggle for existence. Again and again the records tell us of the difficulties which the Board of Trustees had in raising sufficient funds to keep the institution going. This, even today, is a familiar experience for those who are charged with the responsibility of the work of Home Missions. But both the Seminary and the Board share also in the romance of a far-reaching influence throughout the Church which overleaps all calculation and appraisal.

It is with some feeling of satisfaction that I call your attention to the fact that from the ranks of our Missionaries came the first Professor of the Seminary. In 1838, Rev. J. G. Buettner, Ph. D., was elected as the first Theological Professor of the Seminary, then located at Canton, Ohio. It should be observed that in 1835 Dr. Buettner had been or-

dained as a Missionary by West Pennsylvania Classis and as such he labored in Canton and vicinity.

It is very likely, also, that the Rev. Andrew P. Frieze who served as another Professor in 1848, while the Seminary had its abode in Columbus, Ohio, did missionary work in that city.

In 1850 with the establishment of the Western Theological Seminary upon a new basis at Tiffin, Ohio, Rev. Dr. Emanuel V. Gerhart was called as its first Professor. He was a Missionary among the Germans in Cincinnati, having been sent there by the Board of Home Missions a few years prior. In 1855 he resigned the Professorship and was followed by the Rev. Dr. Moses Kieffer.

Dr. Kieffer was pastor of the Second Reformed Church, Reading, Pa., engaged in what was a real Home Mission task, when he responded to the call to become a Professor. He was a man of deep missionary passion, for after his return to the pastorate from the Professorship, after having served several other fields, he went to Sioux City, Iowa, and at the age of seventy-three, when other men go into retirement, he organized a Mission in that city, and the Reformed Church there now bears the name of the "Kieffer Memorial Reformed Church." His unexpected death in 1888 interrupted his work as a Missionary.

From 1851 to 1861 there was only one Professorship in the Seminary, but in 1861, in response to the overture of the German Classes in the Synod of Ohio and Adjacent States, a second Professorship was established and again the Synod invaded our Home Mission ranks for the right man. He was found in the person of Rev. Dr. Herman Rust, who had followed Dr. Gerhart as a Missionary at Cincinnati and now followed him to Tiffin as a Professor.

In more recent years the Seminary again selected one of our Home Mission workers as one of its Professors in the person of Professor Matthew Spinka, who at the time was serving our Bohemian Mission in Cedar Rapids, Iowa.

But if the Seminary has drawn upon our Home Mission forces for some of its Professors, it has given much in return. I have no way of telling how many grad-

uates from the Seminary and from the School of Theology of Ursinus College during this history of seventy-five years have been engaged as Home Missionaries, but there have been a great number of them and they have been among the most faithful and devoted and efficient of those who have held aloft the banner of our Church and have extended its borders into new sections of the country.

At the present time we have 45 out of the 250 Missionaries, who are graduates either from Heidelberg Theological Seminary or the Ursinus School of Theology or from Central Seminary. Four members of our Board are graduates of one or the other of these institutions. The President of our Board is an Alumnus of this Seminary. One of our Superintendents is a graduate of this institution. The President of Central Seminary is a member of the Commission on Evangelism, which is a Department of our Board's work.

The Seminary has always given adequate training for Home Mission work, which appears in its curriculum, by the emphasis which is placed on the study of Home Mission fields and problems, and methods of work. It has always been sympathetic with every legitimate Home Mission interest, has an open door for representatives of the Board and Missionaries from the field who bring information to the students who seek to enlarge their vision and kindle their imagination. The atmosphere here has always been characterized by a Missionary spirit, so that young men who have come under its spell have gone forth and thrown themselves into the task with a zeal and a degree of intelligence which has served to enlarge the work both in extending its borders and in vitalizing self-supporting churches to support the work of Home Missions.

In these latter years the Seminary has also thrown its doors open for the training of Japanese young men and Hungarian students for the ministry. This readiness on the part of the institution's authorities to co-operate in every forward-looking enterprise in Kingdom building is cordially appreciated by those who have this interest closely at heart.

In these seventy-five years remarkable progress has been made in our Home Mission work. The task has greatly enlarged. The opportunities for work have multiplied. The problems have increased. What was once a very simple undertaking to follow up and conserve the members of our own household of faith who had moved into other parts, has now become a very complex, involved far-reaching process in an endeavor to build the Kingdom of God into the whole nation's organized and related life.

Seventy-five years ago we had no work among Hungarians, Bohemians, Japanese or Jews. We put forth no organized evangelistic effort, and in spite of the fact that even today 70% of our congregations are in the open country, we had no distinct and definite rural work. We had no social service program, and scarcely sensed the implications of the gospel as related to society as such.

We did not appreciate the magnitude of the Home Mission enterprise, nor the possibilities for Kingdom building which it holds within its scope. The money which was raised for Home Missions in those early days was indeed a very small sum as compared to the offerings which are now being laid upon the altar by our people for this purpose. Our Fathers never dreamed of the larger things

which are being accomplished by their children today.

While it is very delightful to recount the achievements of the past and to extol the faith and patience of the Fathers, our eyes must be turned to the future. The past may be a harbor to which one may anchor, or a port from which one may sail. We must venture forth upon new fields of conquest. In no department of our work is this more urgent than in that of Home Missions. Fields are white, opportunities are beckoning.

The need of today is a spiritual ministry that shall be thoroughly furnished with the Word of God and infused with a passion for souls, so that they will go out into the world and capture the civilization of today for Christ. There is danger these days of overlooking the most vital requisite in the ministry needed for today. We are making executives, administrators, architects, financiers, organizers, but the emphasis still needs to be put upon a ministry spiritually equipped and furnished with a consuming motive to bring men into right relations with God as well as to restore man to his fellowmen.

For the purpose of realizing the full program of God's Kingdom upon the earth we are still dependent on the Theological Seminary for ministers who will venture forth on spiritual conquest and who will seek to win America for Christ.

OBSERVATIONS OF THE TREASURER

J. S. Wise

ONE of the many parish or congregational papers which find their way to my desk, contains the following, concerning the two hundredth Anniversary of the Reformed Church in the United States:

"On October 15th it was exactly two hundred years since the first Lord's Supper was administered to a Reformed Congregation in the United States. The minister was the Rev. John Philip Boehm and the congregation was Falkner Swamp. These are Boehm's own words of this event:

"'After I had preached a few times to my dear congregations, namely Falckner Schamm (which place is at present called New Hanover township), Schipbach and Weitmarsch, which had entrusted themselves to my ministry, we celebrated the Lord's Supper, and there communed for the first time on October 15th, 1725, at Falckner Schamm 40 members; in November at Schipbach, 37 members; on December 23, at Weitmarsch, 24 members.'"

It is to be noted what time does to everything with which we have to do.

Our mode of living, thinking, ideals, aspirations, convictions, associations, all change. Even our language has not escaped. The meaning as well as the spelling of many of our words and phrases are constantly changing. Thus it is that Falckner Schamm is now Falkner Swamp, Schipbach is Skippack and Weitmarsch has become Whitmarsh. I have often noticed these changes in the family names that prevail in the many sections of our country. For instance, in North Carolina we have the Hedricks, Clines, Peelers, with their counterparts, Hetricks, Klines or Kleins, and Buehlers or Bielers in Pennsylvania. The Leinbachs of one section are the Leinbacks of another. My own name, Wise, gives me all kinds of trouble when I delve into it. Weiss and White, and even Wyze and Vize, contribute as much to my confusion as must the names Schwartz and Black to the searcher bearing either one or the other of those names. I mention all this merely to show the fallibility of our words. No matter how straight we are in our thinking, we often find it extremely difficult to find the exact word to express our meaning. That is the reason for so many misunderstandings. Add to this the fact that our words change not only in spelling, but also in meaning and much of our confusion is explained.

It is a good thing to celebrate our anniversaries. Two hundred years is a long time. It goes back fifty years before the signing of the Declaration of Independence. In that remote day, our dear Reformed Church functioned and, of course, made its own valuable contribution in laying the foundation of our great republic. The credit for what we have today does not all belong to the much-advertised pilgrim fathers of New England but much of it must be shared with the Dutch of New Amsterdam and the German and Quaker settlements of Pennsylvania as well as the other scattered groups throughout the original colonies. Therefore, the numerous celebrations now in vogue in our Churches will, I hope, reveal much of our national history that should have been written long ago. Many of our young people will

realize, for the first time, the deprivations of their great, great grandparents and the great and influential value of the Church in those days. These said grandparents were influenced more by the Church than by any other agency and, consequently, reflected its teachings in every formative process in establishing our present government.

Many good and valuable things were said in Fort Washington, October 4-11. St. Paul's Reformed Church (formerly Whitmarsh) celebrated its two hundredth Anniversary during that week. This is the Congregation in which I worship when at home. We made a great week of it. Our young pastor, the Rev. John K. Borneman, among his numerous comments, says: "It indeed was a most delightful week. During these services we heard much of our glorious history and we were urged to follow in the footsteps of those who have led us on to our present position. It was interesting and worth while to look into the past, but now we are called to forget the past and live in the present and future. No doubt the founders of our denomination here in America were looking to the future welfare of their children when they erected the schoolhouse and Church side by side. It was not merely the desire to have worship for their own benefit, but it was the taking care of the future. Thus it is that every generation must see what mistakes have been made in the past and then go on avoiding these pit-falls which hinder progress." Ah, there you have it—"forgetting the things that are behind, I press forward!"

"Time changes all things," seems to be true in part only. I believe there is one important exception. It is the influence of our religion. No less a personage than President Coolidge said recently, "Our very form of government rests upon religion. Although Church and State were separated by the founders, nevertheless the forms and theories of our government were laid in accordance with the prevailing religious convictions of the people." Our forefathers whose achievements we are celebrating

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OUR NEWEST HUNGARIAN CHURCH

J. S. Wise, Superintendent Church-Building

SUNDAY, November 15, 1925, was a memorable day for Fairfield, Connecticut. Fairfield is situated a few miles west of Bridgeport, where we now have two flourishing Hungarian Reformed Churches and one German-English Church. It was on the Sunday afternoon of the above date, after having enjoyed a sumptuous feast in the home of Rev. Alex. Ludman, that I found myself standing on the steps of a portable chapel, just completed, in Fairfield. It became my honored duty to unlock the door and formally present the key to pastor Ludman. This was done in the presence of at least six hundred interested Hungarians. We then entered the Church and in a few moments every nook and corner was crowded to the utmost. Fully as many as managed to enter the building remained outside trying to catch the words of the speakers through the open windows. Of course, they all heard the singing—for the Hungarians certainly do sing! The service was a very long one, lasting from

three o'clock until about five-thirty. Everybody was happy. Smiling faces were in evidence everywhere. Many patiently remained standing throughout the entire program. It was a fine exhibition of the love and devotion of our Hungarian constituency for the Church of their fathers. Most of the audience consisted of young people, the kind who in a very few years will be the leading Citizens of the Community. On the program the local Hungarians, the local English Churches, the town authorities, the Hungarian Churches of Bridgeport and Norwalk as well as the German-English Church of Bridgeport and the Board of Home Missions were represented. Dr. Lampe, of Philadelphia, was also present.

The history of the Movement can be told in a few words. Less than a year ago Mrs. Dunette Fiske Mereness, a member of the First Hungarian Reformed Church of Bridgeport, spoke to her pastor about the need of religious work among the children of Fairfield. "Many Hungarian boys and girls," she



DEDICATION OF HUNGARIAN MISSION CHAPEL AT FAIRFIELD, CONN.

said, "are not receiving the training they should have." The result was that this good woman deeded a fine lot to the First Church and the Board of Home Missions was challenged to furnish a

Chapel. A portable chapel was furnished—loaned to the First Church—and the local people took care of all the expenses of its erection and furnishing. Yes, it was a great day!

A CHALLENGE FROM THE PACIFIC COAST

By Rev. F. R. Lefever, B. D.

A YEAR or more ago a brother minister of our Church said to me: "What is Evemeyer doing out on the Pacific Coast anyway?" I must confess, I sort of felt like asking the same question. I suppose this is the question in many minds of both ministers and laymen in the Church. But as for me I have changed my mind, for I have personally seen something of our work there and the challenge which that field presents to the Reformed Church. On account of an accident which came to my son while attending the C. E. convention at Portland, Oregon, it became necessary for me to go to the coast and bring the boy home. In doing so in the month of August we spent two weeks on the coast—6 days in San Francisco and 8 days in Los Angeles and Pasadena. The latter are contiguous. Seven days were spent in the hospitable home of Rev. and Mrs. Evemeyer, under whose tender kindly care our boy was nursed back to sufficient health that it was possible for him to make the trip East.

At San Francisco I visited our Japanese Mission—a very splendid property and equipment indeed. Could every member of the W. M. S. of the Church visit the Community House there and see the tablet in the corridor stating that the building was given by our women, they would be justly proud of their gift. The entire property is worth considerably more than it cost the Church; and we are told it is the finest equipment for Japanese work on the Pacific Coast. It was a delight indeed to visit this Sunday school in session and hear the little Japanese children taught the precious truths of our Bible and some of our gospel songs.

Through the courtesy of Brother Evemeyer with his automobile we saw quite a bit of Los Angeles and environs. Los Angeles is a hustling modern city with a

million population, surrounded by many smaller municipalities; and the county of Los Angeles we are told contains a population of two million of souls. Where do they come from? From the East, of course—many of them from sections where our Church is strong and consequently many of them Reformed people. More of this later.

We visited our Japanese Mission in Los Angeles—a property which prior to our purchasing it was used as a saloon and gambling den. It cost the Church \$18,000, and now is valued at \$36,000, and is growing in value, as the new Union Station may be located in this section of the city. This mission was organized during the past year and already has 45 members. There are two little buildings on the rear of this property from which a monthly rental of \$35.00 each is received. Here again you can readily see the wisdom of the investment. I also visited the Union Japanese Mission nearby ours in Los Angeles—conducted by the Presbyterian and Congregational Churches. This building cost \$96,000, and yet compares very poorly with our Community House at San Francisco, which cost only \$49,000. Thanks again to the wise management of our Pacific Coast Superintendent, Brother Evemeyer.

Near where our Japanese Mission is located in Los Angeles, the Buddhists are just completing a large modern building patterned after the usual Y. M. C. A., with large auditorium, dormitories, store rooms, etc., the cost of which will be, we are told, \$350,000. We were through this building. What a challenge to the Christian Church!

We visited a number of large million dollar churches, just recently constructed—the most wonderful churches we have ever seen. In connection with these

Churches one will find not what we are accustomed to say a "Sunday School Building," but "The Educational Building." In the large First M. E. Church, of Pasadena, the educational building contains 92 class rooms. In driving through the finest residential part of Los Angeles we came upon the Wilshire Boulevard Congregational Church—to me the most beautiful Church building of all the extremely attractive fine Churches we saw in Los Angeles and Pasadena. This fine beautiful cathedral type building is the outgrowth of only a few years' effort in this beautiful part of the city. Here Dr. Frank Dyer is the widely known pastor.

What about the Reformed Church in Los Angeles? It was our pleasure to fill the pulpit in First Reformed Church on Sunday morning, August 16th. We found a splendid audience of 65 persons on a beautiful morning—fine, intelligent, worshipful people. Everybody there is originally from somewhere else. I spoke to more representative states through their native sons and daughters than it has ever before been my privilege to do: New York, Pennsylvania, Ohio, Indiana, Illinois, Wisconsin, etc., etc. I remember meeting folks from the following ministers' families of our Church: Vitz, Dolch, Leberman, Von Gruening, Shaley and Lindaman. Among the 145 members of this Mission there are professional and business men of outstanding ability, and they are hopeful of accomplishing things worthwhile. Only they need an equipment that is adequate to do the work with. This the Reformed Denomination should unstintedly provide. The congregation cannot expect to grow in its present small and unattractive building. A lot in a better section of the city has been purchased and the Home Mission Board should be encouraged to help provide an up-to-date building equipment which would cost at least \$100,000. From such a plant as a centre, many new congregations could rapidly be established in this thickly populated district of the real garden spot of the nation. There are further opportunities along the coast that should be taken advantage of—not merely to take care of the Reformed

people, but to do our part toward making the Pacific Coast strong in the Christian faith. The present membership of the Mission in Los Angeles is certainly loyal to the faith of our fathers—many of them come as far as twenty miles every Sunday to attend Sunday school and Church services. I was particularly impressed with the deep interest these people show in their Church when told by one of the members that about twenty of the members bring their Sunday lunch with them and eat together in the Sunday school room after the morning services. There would appear to be no limit to what such a people can accomplish if they once had an adequate working and attractive equipment. Brother Evemeyer told me that right now he could start at least six missions in and around Los Angeles—communities where a Christian Church is needed, and which show possibilities of quick and stable growth. Just recently Superintendent Evemeyer turned over to the secretary of another denomination a community of five or six thousand people, which had appealed to him on three different occasions to open a mission among them. Why was such an opportunity left go by? Simply because the Home Mission Board, with its large debt, could not furnish the money with which to begin the work. What a pity for the Church to have to miss such splendid opportunities to do real worthwhile work toward building up the Christian Church in this rapidly growing metropolis and its environs!

The morning on which I preached in our Los Angeles Mission, there was a meeting of Hungarians in the Church immediately before the Sunday school—about twenty-five of them. Student Hady of the Theological Seminary at Lancaster spent the summer with these people, and they are expecting to organize a Hungarian Congregation in the near future. Here is a new challenge to our Church, for there are 5,000 or 6,000 Hungarians in and around Los Angeles among whom nothing at all has been done for their religious welfare. Surely this phase of the work should bring large and encouraging results.

Other denominations are alive to the

opportunities in this great city and its community, and why should not the Reformed Church do its full share? We visited several fine mission Churches of the Presbyterian Church, and they are getting results. Even the Christian Science people are tremendously on the job—they have 16 or 18 large attractive Church buildings in Los Angeles alone. When the Christian Scientists spend their millions, and the Buddhists their hundreds of thousands, surely the old Reformed Church for which Zwingli gave his life should be willing to invest in a much smaller way towards doing its part toward the inviting and compelling challenge of the Pacific Coast.

What does Superintendent Evemeyer do? With the Japanese Missions at Los Angeles and San Francisco under his direct supervision, a half dozen other missions scattered along the coast all the way up to Portland, the tremendous challenge of Los Angeles and environs, the Hungarians referred to above, as well as other inviting points along the coast—

all in all this looks to me like a real man's job. The Church that sent him there should back his work to the limit.

We visited Pastor Von Gruening at his home, where he was trying to recuperate in health and strength on his vacation. Found him hopeful for the outcome of the First Church of Los Angeles, if only the Home Mission Board can give this mission the needed present assistance to get things in shape toward the provision of the equipment so much needed. He is to be congratulated for what he and his people have already accomplished even against their present odds.

Southern California has a wonderful climate. Its flowers, palm trees, and other tropical vegetation, sunshine and healthful atmosphere are attracting people by the hundreds of thousands—many of whom will go from our Reformed communities. Will the Reformed Church not make it possible for them to take their Church with them and thus to make their contribution to the religious and spiritual needs of this garden spot of the United States?



DAILY VACATION BIBLE SCHOOL PICNIC, FIRST CHURCH, CEDAR RAPIDS, IOWA;
REV. A. J. MICHAEL, PASTOR

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

THE PROHIBITION SITUATION

THE above caption is the title under which has been published the report of the Department of Research and Education of the Federal Council of Churches, as Research Bulletin No. 5. Much publicity has been given to this report and it has called forth a great deal of controversy. As the Foreword of the report states, it is concerned only with facts and their interpretation, and is not influenced by any attitude toward existing controversy over questions of public policy. The reason for presenting it is that because there is so much partisan literature abroad sincere people of all shades of opinion are without resources for determining for themselves the value of what they read. Without doubt the outstanding feature of the report is its challenge to the Churches and to every professing Christian as well as to every

law-loving and law-abiding citizen. The plain inference is that the prohibition law has not been enforced on account of the indifference of the people, and that if prohibition is to win, which is entirely possible, the people—particularly the Churches—must arouse themselves and demand its enforcement. Another clear inference is the prime need for education on the part of the citizenship if not only enforcement of the law is to be secured but, what is far more important, prohibition is to be observed. This bulletin can be secured from the headquarters of the Federal Council at 105 East 22nd Street, New York City, at 25c per copy, or \$20.00 per 100 copies. It would make an excellent study course for any group of Church people and especially for the Young People's Department and the adult classes of our Sunday Schools.

A CREED

The following creed has been published by the Child Welfare League of America, a voluntary association of 125 children's agencies and institutions, representing 37 states in the Union, and four provinces of Canada, to guide its own constituent members, and all workers in behalf of children. Copies for distribution can be secured from the headquarters of the League at 130 East 22nd Street, New York City:

1. *We believe* in saving the home in order to save the child.

2. *We believe* in care and training for every child according to his need—in his own home, in a foster home, or in an institution.

3. *We believe* in the beneficent influence of the family home for delinquent children, under intelligent and sympathetic care and supervision.

4. *We believe* that service by trained, devoted persons is more essential than external conditions in the family home or in an institution.

5. *We believe* that all projects in behalf of children should be based on knowledge and experience, and on recognized standards of child welfare work.

6. *We believe* in an infant and maternal welfare program which safeguards mother and child in the prenatal and postnatal period.

7. *We believe* in systematic health work with the individual through childhood and adult life.

8. *We believe* in the study of the mental life of the child in order to understand behavior and develop character.

9. *We believe* in a school system that recognizes its social responsibilities for

the better adjustment of the child in home and in school.

10. *We believe* in a system of group activities for supervised play and for character-training.

11. *We believe* in raising the standards of parental responsibility—through the education of parents in the care of their children, and, in cases of improper guardianship, or flagrant neglect in the home, through legal action.

12. *We believe* in State programs of child welfare, in which the services of public and private organizations shall be harmonized and co-ordinated to deal with prenatal and postnatal care, preschool and school care, recreational, educational, and vocational guidance, the building of character and health, special care for dependent, delinquent, and defective children, and to provide supervision of the work of private child-caring organizations.

CHILD LABOR LEGISLATION THROUGHOUT THE UNITED STATES

During the contest last year when the Child Labor Amendment was under consideration, unstinted praise was given to the child labor laws of Pennsylvania. The Public Education and Child Labor Association of Pennsylvania has made an exhaustive study of the child labor laws of the forty-eight states in order to determine just what is the legal status of child labor throughout the country, and what is the rank of Pennsylvania in comparison with the other states of the Union.

This study brings the record of child labor legislation down to July 1, 1925, so far as possible. *Pennsylvania's Children in School and at Work*, a valuable little bulletin, published 20 times a year at the subscription price of 25c, has given a summary of the findings of this survey in the October 25th and November 10th numbers. This bulletin is published by the Public Education and Child Labor Association of Pennsylvania at 311 South Juniper Street, Philadelphia.

RELIGIOUS DRAMA PRIZE PLAYS

In the May number of this year's *OUTLOOK OF MISSIONS*, this department called attention to a Religious Drama Contest arranged by the Committee on Education and Religious Drama of the Federal Council. A prize award of \$500.00 was offered for a religious play of social significance dealing with such themes as industrial, racial or international relations. Announcement has been made by the Committee that the Contest, closing last July 1, brought forth eighty-three manuscripts, and that the prize was awarded to Marshall N. Goold, of Leicester, Mass., for his three-act play *The Quest Divine*. This play will be published in the Committee's second vol-

ume of religious plays to appear early next spring.

In co-operation with the Summer School of Religious Drama held this year at Auburn, N. Y., the Samuel French Publishing Company offered an award of \$75.00, and publication, for a one-act religious play of merit, to be written in the course given on "The Writing of Religious Drama." From seven manuscripts submitted, the Samuel French Company selected the play *Whither Goest Thou?* by Carleton H. Currie, Grand Ledge, Mich., and will publish in addition a play, *At the Gate Beautiful*, by Harry Silvernale Mason, Auburn, N. Y.

This infant of mankind, this One
Is still the little welcome Son.
New every year,
New-born and newly dear,
He comes with tidings and a song,
The ages long, the ages long.

—ALICE MEYWELL.

Into this sordid and restless world He has
brought the holy inspiration and goodness of
friendship with Thee. We welcome the
Christmas day, not for its gifts and its social
joy alone, but for its deeper lesson of a united
humanity and a coming reign of peace.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

THE BABE OF BETHLEHEM IN JAPAN

ONE of the most beautiful elements in the character of the Japanese people, especially of their women, is their intense love for children. A baby is always the center of attraction, whether in the home, on the street or on the train. Often while traveling on the train in Japan with our children when they were small, I noticed the great influence that our little ones wielded over the Japanese women on the train. Though exceptionally polite, the women of high degree or low would cast away all rules of etiquette and would begin to talk to our children and play with them or give them toys. Sometimes tears of joy would roll down the cheeks of these women. Motherhood is highly regarded in Japan, and, as in the teachings of Christ, a little child is truly greatest among them.

It has been noted again and again that the Japanese people, even non-Christians, are fond of celebrating Christmas. There is probably no city or town in all Japan where Christmas trees cannot be seen on Christmas Day. The show windows of many of the stores, whether the proprietors are Christians or not, are trimmed with Christmas trees and tinsel, and almost always you will find some picture of the Babe of Bethlehem somewhere among the decorations.

It is known to all who have ever spent Christmas in Japan that the whole idea of Christmas makes a marvelously strong appeal to the Japanese people. Their beautiful love for little children makes it easy for them to learn to love the Babe of Bethlehem and to take a genuine interest in the religion which has its beginning in the Christ Child.

In Miyagi College this fact finds concrete expression in the many baptisms that take place during the Christmas season. Two years ago this number was fifty-three, and last year about the same number of students requested to receive this sign and seal of their spiritual birth. It is probably true that more students of our school are baptized at Christmas time than in all the rest of the year.

Some people may think this mere sentimentalism. It is sentiment, but it is a permanent emotion, for its basis is found in the very heart and soul of these future mothers of Japan. In an age when sophistication of children is all too general, is it not deeply refreshing to one's faith-life to behold this simple, childlike attitude towards the greatest fact in all history — the birth of the world's Saviour as the Babe of Bethlehem?

ALLEN K. FAUST.

NEW NORTH JAPAN COLLEGE BUILDING CORNER-STONE LAYING

Please do not think that the new college building is only just started. It is a concrete structure and is nearly up already. But the cornerstone will be part of the outside stone facing, and so the ceremony of laying it was delayed until today, November 3rd. It was a beautiful Autumn morning and the 850 students and 60 professors and teachers, and some leading alumni and other friends gathered on the new grounds for the occa-

sion, with great expectation. Dean Demura was in charge of the exercises and made a preliminary address outlining the efforts that led to the erection of the new building. President Schneder performed the ceremony of laying the stone. Professor S. Hatai, long connected with Wistar Institute of Philadelphia, and now head of the Department of Biology of the Tohoku Imperial University, delivered the main address, an address full of

earnestness and feeling. The hymns, "This Stone to Thee in Faith We Lay" and "How Firm a Foundation" were sung. Dr. Seiple pronounced the benediction. It was a happy occasion. Grateful mention was made of the fifteen devoted members of the Reformed

Church who contributed \$5,000 each to make the building possible. Many lingered after the ceremony was over, admiring the proportions of the new building and the beautiful scenery around it.

D. B. SCHNEDER.

FAMINE IN OUR FIELDS IN CHINA

The pictures on this and the next page tell something of the famine which is taking its human toll in our Mission Fields in China. Rev. Edwin A. Beck, of Yochow City, who took the pictures, also sent a pathetic appeal from the citizens of Tao Lin and Djung Fang. Following five months of drought, their crops dried up in the ground. "The poor people wished to die rather than live. Some women and children were sold. There are no good plants as leaves, grass and roots left to eat and not much water to drink." Some have sought relief in death by various means. Others, especially boys and girls, crowd the village streets, crying loudly. In recent letters from our missionaries at Shenchowfu, we are told that a similar situation prevails in that district and that help will be needed to relieve the suffering people.

The Mission cabled for funds to be used in the purchase of rice as a measure

of relief for the Chinese workers in the churches, schools and hospitals. Their small salaries cannot keep pace with the rapidly increasing price of their staple food. Miss Irma R. Ohl, Secretary of the Yochow Station, writes: "Unhulled grain that a few weeks ago could be bought at \$2.90 per *dan* is now costing more than \$5.00, and the hulled rice that was \$8.00 a short time ago—in normal times about \$4.00—is now \$11.50. Even the more optimistic of the Chinese and the foreigners who have had experience in famines before, say that the price will most likely be up around \$20.00 before many weeks. So you can easily see that, with teachers' salaries averaging about \$15.00 and other workers' about \$7.00 per month, the condition is most critical, for most of them have families dependent upon them, and a family requires several *dan* of rice per month." Contributions may be sent to the Secretary of the Board of Foreign Missions.



A BOY IN THE FAMINE DISTRICT IN CHINA. "NO PLACE BUT THE COLD GROUND TO LAY HIS WEARY HEAD"



CHILDREN AMONG THE FAMINE SUFFERERS AT TAOLIN, CHINA

BEN SAN DOU

TEN miles from Shenchowfu, following the winding curves of the North River, and then climbing the crooked, rather steep, path to the top of the highest hill in that region, is a little village of four tiny, stone bungalows that has come to be known as Ben San Dou. It derived its name from the Chinese village that nestles at the foot of the hill.

The top of the hill is a narrow ridge, that falls away very abruptly on one side, and even more abruptly on the other. The four houses are necessarily set in a row, but the picture is not unbeautiful, for they are not on the same level and the ridge is an almost crescent curve. The pines, firs and other trees that the missionaries have encouraged to grow into woods between the houses, and shading tiny verandas, not only make the place more beautiful, but invite cooler breezes and give a wholesome sweetness to the air.

There may be more marvelous views than one has from the top of this hill, but it is difficult to realize that when looking out over the thousands of hill-tops that rise in every direction. Green hills and greener, with the greenest of valleys between (and these set with yellowing

tiers of rice fields that rise step upon step, sometimes almost to the top of the hill), fade into pale violet or blue, and then suddenly become deep blue or purple against the far distant skyline.

One can follow the outline of the Yuen River by the silvery patches of it that peep out here and there from the low hills that edge its bank. A long, S-shaped curve of the North River lies in full view to the point at the southeast where it empties its green waters into the waters of the Yuen. A bit of it may also be seen directly to the north, showing how it encircles this region like a great arm.

Stretched along the edge of the Yuen River lies the long, narrow city of Shenchowfu, ten miles away. One can also see the three pagodas that are scattered a few miles apart along the same river. Often, in the early morning, just before the sunrise, a sea of white cloud hangs low over the river and lower hills, and the pagoda that stands on the higher hill rises above the edge of it like a lighthouse. Sometimes the rising sun changes this sea to a glorious pink, as little by little it floats away, disclosing here a temple-crowned hill, or there a nest of rice-fields snuggled among the low peaks.

And why the little village of tiny, gray bungalows on the ridge that is called Ben San Dou? Let me tell you.

The latitude of Shenchowfu is about that of northern Florida—but, there is no Gulf of Mexico here. A heavy, damp heat hangs over the city, often early in June, and as the summer progresses the heat becomes more and more unbearable.

The only relief to which we can look forward is the temporary one of rain. When, as has happened twice in the last few years, no rain has fallen for weeks, the ground bakes and cracks, drinking water is warm and bad-tasting and the city is full of disease. Our white-skinned children cannot stand the heat as well as their yellow-skinned friends, so they droop like flowers.

"Don't go to Ben San Dou this year," our Chinese friends advised us. "Bandits are not far from there. If you go, only your God can protect you."

No rain fell. We watched the children anxiously. We arranged playrooms in cellars, but they were dark and unattractive, and the air was none too good.

"Are possibilities worse to bear than certainties?" Dickens once said. We decided they were not.

Many baskets were packed with provisions, bedding was rolled in oilcloth

covers, mountain chairs were scrubbed, and the ropes and poles of the latter arranged for safe carrying, and in the early morning we were on our way.

No bandits came. We've had many visitors, but they were people to welcome us, or mothers with sick babies in their arms, begging for a little foreign medicine, or people to sell a little wood, or a chicken, that they might buy rice.

Sunken-faced old people have come, too, from a starving village some miles away, to beg food from the foreigners, whom they heard have a love-heart.

Our church services, often held on the veranda of one of the little bungalows, have been well attended by children and grown folks who have sometimes represented five different villages among these hills.

Many of the people stay after the services and listen for another hour, with tireless joy, to the gi gi shi (the grafonola).

Evening on Ben San Dou is beautiful, restful and inspiring. It usually begins with what one of the children calls "God's 'Goodnight,'" a new, different, but always wonder-filling sunset. Then, later, the stars seem so very near.

For Ben San Dou we are thankful.

MRS. OLIVE M. BUCHER.

LETTER FROM MRS. E. WARNER LENTZ, JR.

(Written to the parents of Warner Lentz)

Friday Night, October 23,
At Jerusalem.

MY DEAR ONES:

I will try to tell you everything. I have just written to Burlington to tell them that I am well taken care of and have no serious injuries and have asked them to send the letter to you. I will tell you all I can about Warner and I hope you will send this to my family. I am trying not to duplicate letters, for it is hard to tell—and my right hand is badly bruised.

You know how much I loved Warner, and now that he is gone I cannot realize it. How I long to be with you all now! I wrote home that I would be coming

before the summer, but I think I will go to Baghdad for the winter if they want me there. I am so alone, but I know that Warner has gone to something better and we must be brave.

Shall I begin at the beginning? Before we had landed at Beirut, Mr. Edwards, of the Mosul Station, came on board the ship. He took care of us until the convoy left that afternoon, and took us out to see his new baby. That Wednesday night we spent at Haifa, after a beautiful drive along the sea. We left early the next morning (only yesterday, though it seems centuries ago) for Jerusalem. We reached there at noon and were not to leave until the next morning, so we rested a bit in our hotel room

and then decided to hire a guide and a car and see what we could of Jerusalem. We had been to Gethsemane and were coming down from the Mount of Olives when the driver, who was going much too fast around a corner of the hill, seemed to lose control of the car. I only remember the lurch of the car into the rocky ditch. Warner and I were in the back seat. The back of his head hit a rock and the doctor said he died instantly. The guide died that evening. I am covered with bruises but was able to be up today. Some women from the Episcopal Mission who were behind us say that a Catholic priest came along and said a prayer. They took us to a hospital and Warner was kept there until this afternoon. I was then taken to the Episcopal (Church of England) Mission compound, where they were wonderfully kind to me. The rector came and the American Consul and the Y. M. C. A. Secretary, and they did all they could.

This morning they came to tell me that the authorities insisted that he be buried today, as is the custom here. I am sorry I could not wait to hear from you, but I feel sure that you will be satisfied to have him rest here. He is in the American cemetery here which is owned by the Presbyterian Mission at Beirut. I think it is a very lovely spot on a hill outside the city. I am going back tomorrow.

The Consul, the Y. M. C. A. Secretary, Dr. Hart and the American clergyman at the Mission made all the arrangements. A very lovely American woman, whose home I am in now, went to the hospital with clean clothes for him and the suit he bought in England. They were fortunate in finding a coffin that had been brought from France, of dark brown wood, so they didn't have to have one made. There is no Presbyterian Mission here but it is very lovely at the English Mission. The service was held in the little Episcopal Cathedral in the compound.

At three-thirty they took me to him at the hospital. But it was not like Warner at all. His face had been hurt and his head was bandaged. The people here thought it might be best for me not to see him, but I couldn't let them lay him away without my going to him. I knelt beside him for a minute. I am glad I

went, for I know now more than ever that it is not Warner that lies there on the hill. He is much nearer to us than that.

They had an American flag and wreaths of white flowers on the casket. We went with him to the church. Some dark-skinned men, I don't know who, helped to carry him from the carriage. The service was very sweet and simple. There were a good many people there—the Consul and his wife and missionaries from the American colony. They were very kind to me. The boys' choir sang "Abide With Me" and another dear, familiar thing I can't remember now. At the grave they sang "Thy Will Be Done." If they had asked me, I would have said not to have music, but it was very lovely and really helped me instead of making it harder to bear. It was nearly dark when we reached the cemetery, but the moon was shining through the trees and it seemed very beautiful. Of course, it was not just the kind of service that we can have at home, but I think you would have been satisfied with it and with the spirit of it all. It would have been so hard to bring him back to America and I feel that he is better here in this holy place than in Baghdad.

I will stay here until I am stronger. I will cable you in a day or two just what I am going to do. It is hard to know what I should do, but I feel that I should go on and that I must see you all soon, too. He was so good to me and I was so happy with him. I could not have loved him more.

My love and prayers are yours, and I know you are with me now in spirit.

We are anxious to see our children advance in other ways. Why not in their religious training? After all if they fall behind here all the training in the world will not help them. It is the most important. It has the first place all through life. . . . Let us put the Church first in our hearts and actions. Let us stop patting ourselves on the back and saying that we are so and so, or that we have done so and so. We have done nothing until the whole community knows the message of the Church.—*Bolton Field Leaflet*, Mississippi.

"FOOTPRINTS WHICH ONE WOULD WISH TO FOLLOW"

Daniel Burghalter, D.D.

ONE of the most readable, pleasing and very instructive books which it has been my privilege to take in hand and wander through its pages like taking a pleasant stroll with an old friend, is the very recent book written by Dr. J. P. Moore, "Forty Years in Japan."

It is not my purpose to praise the author but to lay a tribute of respect at his feet for the wonderful grace God has given him to live such a life, in such a manner, with such achievements, and to retain the buoyant, hopeful, enthusiastic spirit of youth, which he has woven all through this book of his.

It is written in the most straightforward popular style, there is no apparent effort to instruct nor to preach, nor to plead, but just to "tell about things as they happened."

He gives, however, a most intimate insight into the whole missionary enterprise which the Reformed Church has been doing and still is doing in Japan right from the very beginnings to the present day.

It is a book which anybody can read, children would enjoy it as well as older and the more learned persons in our Church, or in any Church, or in no Church. It is a real human book throbbing with the life of a big-hearted, sun-

shiny lover of the Japanese, and he makes us love them, too.

He came in contact with all classes from presidents of parliaments to the humblest workmen in the tiny villages. The Gospel triumphs through such men. They love all God's creatures. He tells a dog story that will touch the heart of any boy or any man who has not lost all of his boyish sympathies and recollections.

From the sunniest humor, to the deepest pathos Dr. Moore leads his readers, and when you have come to the end you want to go back and read it over again.

The subject at the top of this sketch is what the Japanese said of Dr. Moore's life and work for forty years among them. They gave him a farewell and gathered together all the tributes and incidents and printed them, in a booklet, and called it by this title, "Footprints Which One Would Wish to Follow."

It is one of the highest tributes that can be paid to a fellow man, and especially when it comes from another race and another nationality. Very few men attain that even among their own race and people.

God bless Dr. Moore, God bless the Japanese!

FORTY YEARS IN JAPAN

By Jairus P. Moore

IT may be of interest to my friends to know how I came to write this book. On several occasions, in the presence of other missionaries, as I related some of my experiences in the earlier years of my missionary life in Japan, the remark was made, "You ought to put down in writing some of the things you have been telling us." Especially at one time, while on a visit to Yamagata, and in an address I related facts and experiences in reference to the time when the work was started in that part of our Mission Field. After the address, on our way back to his house, my good friend and co-laborer,

Rev. H. H. Cook, said to the others with us, "It would pay the Mission to excuse Dr. Moore from his regular missionary work for six months so as to enable him to put in print some of the things in connection with our Mission work, for he alone knows, and they will be forgotten after he is no longer with us." My good wife also urged me to do so.

And so it came about that in the year 1922, during my summer vacation in Karuizawa, I set out to do what I had never done before, viz., to write a book. When vacation time had come to an end, I had written what I regarded as one-

third of the work undertaken. But, alas, in the burning of my house in the spring of 1923, the manuscript, carefully put away in a drawer of my desk, was consumed by the fire. I was discouraged and decided that I would give up the job. But my dear wife thought and talked differently. She said, "I know you are able to rewrite what the fire destroyed. I will make any necessary sacrifice—will buy you a new typewriter." The fire had burned up the one I had. Because of the encouragement of my wife and others, in the summer of 1923, during my vacation, I not only rewrote the chapters I had lost by the fire, but added enough to complete one-half of the work under con-

sideration. The serious illness and subsequent death of my wife intervened, and the work remained unfinished for the time being.

Now, at last, the task is finished and I am happy. The book containing some of the outstanding experiences of the forty years of my missionary life in Japan; the changes and the progress that have taken place in that most interesting of all countries during the period under consideration, along lines religious, political, and social, is sent forth to the readers, whether of my own Church or others, with the prayer that it may be helpful in creating new and renewed interest in the great work of spreading the Kingdom of God in the Land of the Rising Sun.

INTERESTING EXPERIENCES AS TOLD BY MRS. STAUDT

12/233 Sinnak Street,
Baghdad, Iraq.

September 25, 1925.

MY DEAR FRIENDS:

The summer has come and gone, and after a sojourn of eight weeks in Syria we returned to Baghdad. We were surprised at our own feelings in regard to this return, for we were exuberantly eager to get back to home and to work. Mount Lebanon in Syria, or "Jebel Libnan," as it is there called, is wonderful with its deep wadies and high ranges, its villages perched on hillcrests or clinging to the mountainsides and its entrancing views of the great sea. The rich coloring of land and sky and sea was almost staggering after more than a year of rather monotonous desert surroundings, but contrasting the two lands we decided that Iraq, especially Baghdad, has charms of its own; an old world flavor, a subtle aroma of Haroun el Raschid days, bits of haunting exquisitenesses, breathless surprises, something distinctly Baghdadian that has captured our hearts. Then we love our home, and Lydia and Jacob and the young people who trooped into our house last year and the joy of the return has been made complete by the warmth of the welcome.

Immediately we set to work to get a

big house in readiness for what we hope will be a big work. The Mission Station had voted that we should rent the adjoining house as a residence for our new missionaries and for additional room for our school. This action was annulled and it became necessary for us to replan, which we did with a vengeance. The Boys' School was to have been housed in these two very adaptable buildings; the Secondary School in our home, and the Primary School with the Lentzes, and the intervening wall made communicable. It was a great plan and a fine plant, but evidently not to be. We faced the necessity of finding room in one house for two schools, four Syrian teachers, since it is impossible to find lodging in private homes here, ourselves and our help.

The south side of the house upstairs we dedicated to the Secondary School. By vacating our bedroom and moving over into a smaller room that was our kitchen last winter, and using the study, we could count four good-sized school-rooms, another small one, and the spacious balcony would serve both as an assembly room and a classroom. This works very well, and the Secondary School, of which we are exceedingly proud, is now a distinct unit.

The Primary School has two rooms upstairs on the bedroom side of the

court, one downstairs room and the downstairs court. We hope to put the kindergarten in our good sirdab as soon as the heat abates sufficiently to move upstairs.

Our sirdab bedroom has been fitted up for the teachers. This was a real sacrifice, for it was our cool retreat for the necessary afternoon rest. We are pressed like sardines, but we function surprisingly well.

When school opened last Tuesday, September 15, the house was swept and garnished and ready. Ever since the landing in Baghdad, boys have been coming, many with their parents, to talk school. Our middle sirdab was turned into an office and bookroom. This room leads out upon the court under the big balcony which forms a delightful receiving or waiting room. Here we placed comfortable chairs, a table with papers and magazines, and here the people have waited and now wait for their turn for interviews. Everything has worked amazingly well.

WEDNESDAY

We were awakened early yesterday morning by a strong wind and suddenly we were enshrouded in a dense fog of dust. Jacob, Lydia and I flew about. After our Girls' School had closed in June the girls were eager to do something for me, and I said: "Come and sew for me." (I just received an embroidered crepe de chine handkerchief of most delicate workmanship.) Among the things the girls sewed for me were covers for furniture, when the dust storms come. These we hastily threw over tables, piano and chairs, closed doors and windows and resigned ourselves to the inevitable and unalterable. Perhaps the idea of fate and submission in Mohammedanism grew out of this desert experience with dust storms. It lasted several hours, there was no place to sit that was not gray with dust, but by five o'clock in the evening every vestige of the havoc wrought had disappeared, a big bouquet of roses sent by one of the girls brightened the court, the teachers regaled with tea were restored to hopefulness and life moved normally again. A dust storm brings cooler weather, the assurance of which

alone keeps one from sinking into despondency.

I am writing on the table of the "waiting room" and the voices from the classes come to me. A class of little ones in the corner of the court are reading Arabic under a refined Chaldean teacher whom the Chaldean priest brought to us himself because this community is obliged to retrench educationally for lack of funds. Another larger class is also reading Arabic in a room to my right. Between periods the children pass my table and smile happily.

I must tell you about our two new teachers who have come from Beirut. The desert journey from Beirut to Baghdad has become dangerous. Just the week before we came a chauffeur had been killed and an English lady wounded and a convoy of pilgrims from Persia bound for Jerusalem had been stripped of everything they possessed. We were told in Aley that it was useless to start, for we could not get passage. "Besides," they said, "Damascus is under military control, expecting a Druse attack and you cannot enter." We heard all on a Friday when we intended starting Saturday. We said little, but Saturday morning found us on the train going to Damascus. The stories of disaster were true, but Damascus was quiet and open.

There Mr. Staudt found at once a Baghdadian who had engaged a seven-passenger Hudson to leave for Baghdad either Monday or Tuesday. We engaged seats in this car for 5 pounds each—the Nairn Co. charges 30 pounds—and started promptly at 6 A. M. Tuesday, September 1, with an escort of a French captain and three armored cars (two Fords and a small dray carrying soldiers and machine guns).

This escort conducted us beyond the danger point, which was then where the road skirts the hills not very far from Damascus. It was highly exciting. Our protectors would race ahead to observe and all the other cars kept close together. The occupants heavily begoggled and covered with dust looked like some fearsome creatures from another planet.

The journey to Beirut we enjoyed, as we had a careful driver who kept driving

at a steady pace all day and all night with but few stops; but returning, because we were ordered to keep close together, and every mishap halted the ten cars, we lost much time, and when we went, we went at a speed of 60 to 70 kilometers an hour. Once I bounced through the roof of the car and thought I was disfigured for life by the feel of me. I had a badly bruised upper lip which swelled dishearteningly.

We came over safely, but again there was trouble, and our two teachers who were expected to follow us in about ten days we feared would not risk their lives. Many teachers from Syria were to come at the same time to teach in the government schools, and if the convoy came on time all would be here the day our school opened. The evening of the first day, registration day, found us without our extra teachers, and Mr. Staudt and I sat with the schedule before us in an effort to arrange a program that would give full time on the morrow. I offered full service, and by doubling up slightly we felt we could run the first day smoothly. We did, and in the afternoon, when I was trying to drill the meaning of matter, molecule and cohesion into the heads of Fourth Form, there appeared at the door

our teachers—apparitions they seemed to me. Our teachers had ventured with only one government teacher, the rest were timid. I assure you we gave them a welcome, and that evening the assistant to Satan Beg, head of the educational work in Iraq, came to our house to congratulate us upon the spirit of our teachers whose sense of duty brought them here in spite of danger.

Our teaching force is most harmonious. Mr. Staudt taught three of our Beirut teachers when he was at the Beirut University and had all four of them in his Brotherhood. Muallima Zehurah was with us last year; another teacher also, the new Chaldean teacher, fits in very well. I do some teaching, giving us a force of nine.

I had two interruptions: one was my class, First Form in English. I said to them: "Some of you boys do not think, and if you do not think you cannot stay in my class." They all shouted: "May I stay in your class?" The next was a lady who is trying to open a school in Hillah, a town on the road to Babylon, where the people live, according to description, almost like the beasts and where the girls are unbelievably ignorant.



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CHRISTMAS
EXERCISES
AT
BAGHDAD,
1924

✱

Last year I wrote about the girls, my splendid girls, who have been coming to the house since our return, sending me flowers and delicacies and inviting us to their homes. The Girls' School passes under the control of Mrs. Thoms. We had one beautiful year together, which has given me forty devoted friends. The girls gave me a party at the close of the year. We had a large terraced cake surmounted by a realistic bird, and ice cream. The three teachers received gifts. Mine was a most gorgeous abah (cloak), colors white and a delicate green, with threads of gold. At night it shimmers resplendently. It was especially woven for me, and in small Arabic characters at the top back you read: "Mashallah," God protect you from evil.

I wish I could take you with me into these gracious Baghdad homes. It is not on the streets that you learn to know the city, but behind the tightly closed doors—it is here that you get the flavor. Last Saturday a carriage came for us and we were driven to the other end of the city. We entered a court like the courts of Damascus, with an oval pool of water in the centre with a showering fountain. The family were assembled, the host and hostess, the aged sister of the host, whose face was that of a saint, and other members of the household. We talked of things of the Spirit, of great books, for Naima, one of my girls who was there had taken from our library for summer reading Drummond's "Natural Law in a Spiritual World," and had read it, too, and she was an indicator of the taste of the family. They gave us some manna from Kurdistan, which, as in the Bible, falls like dew on the grass, and when collected must be gathered with the grass. It is refined by long cooking and made

into a manna cake, sort of a candy, of a creamy color and very good. Our drink was made from an herb from the Soudan—far distant lands supplied our refreshments.

Yesterday a carriage came for us again and drove us to the river. We stepped into a boat and were rowed across the Tigris to a house on the river's bank. We were entertained on a balcony overhanging the water. I love to call, for here one talks poetically and not the commonplaces, but about the things of the mind and the heart. How the face of an Oriental lights up when a phrase makes an appeal.

We speak Arabic some better. All summer in Aley, under the trees overlooking the Mediterranean, we studied Arabic, a two-hour lesson every day but Sunday. I am hoping next week to attend the children's classes and train my ear to Arabic I have difficulty in understanding.

We are eagerly awaiting the coming of the Lentzes and hope for help. Someone told us yesterday that a man in the educational department had said that there was no limitation to our growth. We answered that our only limitation is space and funds. Oh, for buildings of our own at Karada, a suburb of Baghdad, where there is much space. Oh, for equipment and a larger teaching force. We raised our tuition fee, but that has only served to bring us more students. We decided that with restricted quarters we could only accept 150 boys in the school, and the quota is now more than full, with boys turned away. A pity!

An investment of life and money in Baghdad now will yield an hundredfold.

IDA DONGES STAUDT.

SOME THINGS JAPANESE

William C. Allen

A few days ago a group of church women in a city of California were discussing the Japanese. It was almost unanimously agreed that an injustice had been done to America and especially to California because of the way in which Congress last year handled anti-Japanese legislation. Many Mexicans, not always desirable as future citizens, are replacing

the Japanese. It was remarked that the Japanese give very little trouble to this State. They stand high in school matters. They have been efficient in spite of misunderstandings owing to language. They have been as satisfactory to deal with as other races. The judge of a juvenile court not long ago openly asserted that there had never been a Japanese boy in

any of the six reformatories of California. I was recently talking to one of the teachers of the high school of San Jose, California, and he told me of the high estimation in which the young Japanese are held in that school and in the grammar schools of the city. The white children treat them well and have respect for their abilities. A Japanese was the only boy on the honor list of the high school of San Jose in the spring class of 1925. There were forty-five boys in the class, and this school has over two thousand students.

The manager of a cafeteria in California recently informed me that the prices of some vegetables, and small fruits particularly, are higher because the Japanese are leaving the farms, this being a result of the anti-alien laws of California. She remarked, "The Japanese have the endurance and patience to raise small fruits and vegetables, which the white people do not possess."

It is pleasing to report that when the Japanese fleet called at San Francisco a few weeks ago, they were most cordially welcomed. During the visit the officers and crew were presented with copies of the Bible. The ceremony took place on the battleship Asama. The vice-Admiral, to whom was presented a beautiful edition of the Bible, said, "If America and Japan will follow the teachings of Christianity as found in the Bible, there will be no doubt that peace will be in the Pacific waters, and that America and Japan will live in friendliness and brotherhood."

A few miles from where I live is the town of Milpitas. When the children returned to the Milpitas school the day following Washington's birthday, they found a \$275 Radio set in operation. This was a gift from the Japanese farmers of the neighborhood, who collected the money among themselves to surprise the school.

At the 1924 meeting of the Federal Council of the Churches of Christ in America, Doctor Tsunashima, of Japan, presented to the Council a handsome volume of postcards drawn by the children of Japan. He said in part, "Last spring the 100,000 Sunday School children of Japan drew crayon designs on more than 100,000 postcards. They did their best to

explain in graphic form their gratitude to the rest of the world, and especially to America, for the relief so generously given at the time of the earthquake.

"The best of these postcards were collected in a dozen volumes for presentation to such national groups and representatives as the Federal Council of Churches, Mrs. Calvin Coolidge and Queen Mary. I assure you that your abounding generosity will never be forgotten."

In the summer of 1924 the Diet of Japan enacted a law providing that children of Japanese parents, born in this country, shall be regarded as American citizens. When the new law went into effect the day was celebrated in Honolulu by several hundred American citizens of Japanese parentage, most of them under twenty-one years of age. These young folks passed a resolution in favor of a full acceptance by the Japanese of the new law. The Japanese Consul-General is reported as having stated, "I urge you, the boys and girls of Japanese ancestors born here, to obtain expatriation under the new law."

It is unfortunate that the efforts of the American War department to develop training corps in our high schools may lead to a serious competition with respect to military matters in the educational systems of the United States and Japan. But if we persist in exceeding Germany when she was in the midst of her militaristic career, by military instruction of our boys of high-school age, we naturally may expect Japan to do the same. That the young people of Japan are not as militaristically inclined, as is often claimed, may be deduced from recent dispatches from Tokyo which inform us that such instruction in the middle and higher technical schools, "has aroused violent opposition among students, many intellectual societies and in the bulk of the native press. Student bodies have sent deputations to the War department to register their objection to the plan." General Baron Tanaka, former Minister of War, has frankly stated that they are copying America. Are student bodies in the United States registering objection to military training?

B. Seebohm Rowntree, the great manufacturer of England, and well-known

philanthropist, visited Japan the latter part of 1924. He has since stated that although ten or fifteen years ago Japan was militaristic and followed Prussia as her model, she is not doing so at the present time. She has seen the collapse of Germany. Rowntree says, "Japan is most anxious to co-operate with other countries and will welcome with open arms any suggestions for a reduction of the armies and navies of the world."

Our former ambassador to Japan, Cyrus E. Woods, after his return home, addressed a letter to Doctor Robert E. Speer, president of the Federal Council of the Churches of Christ in America. He said in part, "The Japanese Exclusion Act was, in my judgment, an international disaster of the first magnitude—a disaster of American diplomacy in the Far East, a disaster to American business, a disaster to religion and the effective work of our American churches in Japan. From the standpoint of my special opportunities of knowledge, I wish to state with utmost clearness and emphasis that what Japan resented was not exclusion, but humiliating race discrimination. . . . That which now needs to be done is to follow the suggestion of Secretary

Hughes. He asked that Japan be placed on the quota basis. This would admit only 146 immigrants annually until July 1927, and thereafter only 150. This amount is negligible and I am sure that in the enforcement of such a provision America will have the loyal co-operation of the Japanese government."

Every American business man, every banker, every family, every church, every missionary interest is vitally affected by the nature of our relationship with Japan. The time may come when the friendship of Japan will be of importance to the United States. It is to be regretted that Congress apparently has not had even the worldly wisdom to see this far into the future. Americans, when they know the details of action or expression, ask for fair play. Has our attitude toward Japan been altogether correct? May not the readers of this article, remembering the sanctity and glory of Christian citizenship, take this matter up with their authorities at Washington and, as Cyrus E. Woods suggests, ask that Japan be included in the quota provisions of the new immigration law?

—*Religious Telescope.*

THERE ARE OTHERS

There are in this parish of people of moderate means eighty families who own cars. If they gave what they pay for gasoline the quota would be more than met. I think there are sixty-five men in the parish who belong to the Masonic Order, Rotary or other organizations. Their annual dues and lunch expense would pay the quota. One woman who told the canvasser that she could not give to missions, all she could afford was a dollar a week to the parish, has a car, an expensive radio set and an annoying pet poodle that cost her \$75.—*Parish Paper.*

One night in a Chinese city a missionary was called out to see a wonderful sight in a near-by street. There were nine tables, lighted by many tall candles, loaded with fine and beautiful things. Some had clothing, jewels, combs, bracelets, ornaments of all sorts, others had food, fruit and vegetables, fish and fowl, and there were musicians, giving a con-

cert of flute and cymbal music. This was a birthday party given by a man for his wife. But the wife had died some years before. A closer look showed that all the beautiful things were made of paper, the food molded of dough or wax. It was a birthday party for her spirit.—*From the Missionary Herald.*

A contrast to those nine lepers who did not return thanks is seen in the lepers in an asylum at Meerut, near Delhi, India. These poor people desired to join in an offering for the Mission to Jews in Jerusalem, and day by day they put by something or other from the things they were using for their food, "This morning," writes the missionary in charge there, "after I had given them the Easter Communion, they sold among themselves what they had spared during last season, and the sum collected was offered by them with great joy to God's service."

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

THE BOOK THAT WAS LEFT BEHIND

In a much-worn Red Letter Testament I read the Christmas Story. I hear again the astoundment and wonder of the shepherds and Bethlehemites over the Heavenly Song which announced the birth of the Christ Child. I see Mary as "she kept all these things and pondered them in her heart."

There are circumstances and seasons when we cannot sing with the angel chorus, when we cannot join with the astonished and wondering when we only ponder upon the deep mysteries which enter into living our lives. This year I ponder as I read the Christmas Story in the worn, underlined testament used by a loved son throughout his college and seminary years and during his travels for the Student Volunteer Movement. Worn out, yes it was, and so it was left in the room where our boy slept before he started for Baghdad. I love the very book itself: it had kept him when tempted, guided him when in doubt and inspired him in his hopes.

The story of the Christ, whose birth

makes Christmas, whose ministry makes Jerusalem the Holy City, whose ascension from Olivet Mount breaks the bonds of the grave—that sweet old story has a new meaning since our son who started for Baghdad rests in a grave in the Holy City. The cloud that hangs over us is silvered, the burden that rests heavily does not chafe and a contentment sweetens our sorrow. That there are thousands who pass on in Moslem and Pagan lands—even in Christian lands—without knowing that the coming of the Son of God was heralded to earth by an angel chorus must challenge to action and arouse us from our mourning. That was the challenge that took Persis and Warner Lentz toward Baghdad; it must be mine; it must be yours.

DAY OF PRAYER FOR MISSIONS

February 19, 1926

By Helen B. Montgomery

THE annual Day of Prayer for Missions, held under the auspices of the Council of Women for Home Missions, and the Federation of Woman's Boards of Foreign Missions of North America has become a fixed feast in the Christian year to which thousands of women look forward with eager expectation.

The program for this year has already been prepared by a joint committee of the Federation and the Council. The theme is "IN EVERYTHING BY PRAYER."

The committee decided that as this year is to be signalized by the study of prayer as a force in the Mission Enterprise, the attempt should be made to have the day really devoted to prayer, that we should come together for thanksgiving, communion and intercession, and that instruction and inspiration furnished through addresses should be minimized.

Definite periods are assigned for thanksgiving and for meditation. The prayers are made very definite. Responsive readings are provided in which

God's great promises are recited. Intercessions for great causes are stressed. Songs are interspersed. It is suggested that the offering on the Day, as in former years, be devoted to causes that belong to all denominations. In the home field the offering will go toward the Work among Farm and Cannery Migrants; in the foreign field for Women's Union Christian Colleges and Christian Literature for women and children.

It is hoped that each individual will have gathered her offering beforehand, and will bring it to the meeting.

The committee feels especially anxious

that the CAUSES SELECTED, both home and foreign, should be the ones chosen in each meeting, rather than some local cause or causes. The Council and the Federation which are promoting the meeting are each responsible for their causes, and are depending on the Day of Prayer celebration for a large part of their funds.

The condition of the world in which we live certainly summons us to prayer with a great, compelling voice. If we can only unite the hearts of the Christian women of America in an outpouring of their souls to God we may help mightily in these times of crisis.

DEDICATION OF ZARTMAN HALL AT CATAWBA COLLEGE

A unique occasion was the dedication of the "Elizabeth Conrad Zartman Hall," the dormitory for girls at Catawba College, Salisbury, North Carolina, October 15, 1925. This building is sponsored by the W. M. S. G. S. through the thank-offering department, this body having voted the sum of \$25,000 towards its erection, a sum likely to be supplemented to cover the entire cost of this beautiful structure. The numerous visitors present on this interesting occasion expressed their unbounded delight, "Zartman Hall" being found so commodious and comfortable. It is built of brick trimmed with granite. There are baths between every two rooms. The building also has two large reception halls with big open fireplaces, as well as all other conveniences for the girls.

The dedication services were presided over by Mrs. L. A. Peeler. Dr. A. K. Zartman, a distinguished guest, offered prayer; Mrs. J. C. Leonard read the Scriptures; Mrs. C. C. Best introduced Mrs. A. K. Zartman as the honor guest

and principal speaker of the day. The address of Mrs. Zartman was a gem of beauty and instruction. Mrs. H. L. Misenheimer brought the greetings of the G. M. G., and Mrs. E. W. Burt the greetings of the women of Salisbury and Rowan county. A solo was sung by Mr. Fred Young, and the act of dedication was performed by President Elmer R. Hoke; Dr. George Longaker pronounced the benediction.

Following these services a reception was given in honor of Mrs. Zartman, to whom the long line of guests were introduced by Mrs. Peeler. In the receiving line were the wives of the trustees of the College. Refreshments were served by the young women of the College, who performed their part most gracefully. This day means so much to the Reformed Church in the South and to the whole denomination. The women have rendered a blessed service to education and religion in making possible this beautiful building.

J. C. LEONARD, Lexington, N. C.

OUR MAILING LIST

Please note that the mailing list of THE OUTLOOK OF MISSIONS is closed on the 15th of each month for the issue of the following month. In sending your new address, please mention the old address also.

FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum ofdollars.



ELIZABETH CONRAD ZARTMAN HALL, CATAWBA COLLEGE, SALISBURY, N. C.

The corner-stone at the lower right hand bears the above name. The two girls are Mary Livens and Martha Fisher, who are looking forward to Foreign Mission Service.

A SIGNIFICANT CONVENTION

THE thirty-fifth Annual Convention of the Juniata Classical Missionary Society was held in Christ Church, Roaring Springs, Pa., October 27th-28th. The pastor, Rev. Howard S. Fox, president and pastor loci, presided at all the sessions. Elder L. B. Stoudnour extended a gracious welcome to all the delegates, who represented about twenty-five congregations in the Classis.

Mrs. J. A. Eyler, treasurer, reported that a splendid sum had again been raised toward the support of Meta Bridenbaugh Beck and that the seventh Hungarian Church Building Fund was almost raised. A later action completed the Fund.

Inspirational addresses were delivered by Miss Carrie M. Kerschner, who spoke on the subjects, "A Backward Glance and a Forward Look" and "The Enterprise with the Upward Look and the Downward Reach." Dr. J. P. Moore gave two addresses on our work in Japan, while Dr. C. E. Schaffer spoke twice on the work of the Board of Home Missions and a third time on "Five Other Ships."

At the first business meeting the delegates voted to join in the work of the Woman's Missionary Society of General Synod. The closing session, a Missionary Anniversary Rally, was marked with a fine musical program.

A splendid spirit prevailed throughout all the sessions. Mrs. J. M. Runkle, newly elected President, asked for the hearty support of all present in the new venture towards which they have been looking for several years. The pastors of Juniata Classis are greatly interested in the new project and have co-operated to the extent of their ability in arranging itineraries for Miss Kerschner, who has taken an active part in the transitional period of the Missionary Society. A number of new societies have recently been organized and by the time of the first meeting, to be held in Martinsburg in March, it is believed that most of the congregations will have enrolled their societies in the new Juniata Classical Missionary Society. A list of the new officers and departmental secretaries will appear elsewhere in this issue.

WOMANS' MISSIONARY SOCIETY OF EASTERN SYNOD

THE 38th annual session of the W. M. S. of Eastern Synod was held in Second Church, Harrisburg, September 22, 23 and 24 with Mrs. Roush presiding. Mrs. Kob, President of the W. M. S. of Second Church warmly welcomed the W. M. S. of Eastern Synod. Mrs. Mengel, President of Reading Classical, graciously responded.

Mrs. J. G. Rupp, Allentown, graphically spoke on "Eden Land and Oriental Womanhood." Mr. and Mrs. Rupp have recently returned from a visit to the Orient.

The most interesting items of the routine business were the reports of the Departmental Secretaries, particularly Mrs. J. Lentz, Stewardship Secretary, "That all needs will be met when we acknowledge our stewardship." The budget was overpaid. \$250 was given to our new missionaries in Mesopotamia, Rev. Lentz and bride, and \$250 toward the purchase of a lot in Los Angeles, Cal. An extension of time in which to gather the money for the men's wing of our Thank Offering Hospital, China, was given.

The address, "God's Open Doors in

America," by Mrs. Edwin W. Lentz, was a revelation to many; she told of the thousands of students from other lands who enter our colleges and return to their own nations to be the future leaders. The Membership Demonstration given by the Woman's Missionary Society of St. John's Church, was an excellent illustration of methods in many of our local societies. Rev. T. P. Bolliger, D.D., delivered an address on "The Reformed Church Pushing Westward." He gave a graphic picture of our church in the Northwest, the hardships the members must endure and their abounding faith. He also portrayed a touching picture of the steadfastness of the converted Indian. Thursday evening the G. M. G. banquet helped us visualize the Woman's Missionary Society of the future. Commendation belongs to Mrs. Lefever for the splendid arrangements.

Rev. S. C. Hoover, assisted by Rev. Dunn, of Fourth Church, administered the Holy Communion. Among the return missionaries who brought inspirational messages were Mrs. Christopher Noss and Miss Alliene DeChant.

WOMAN'S MISSIONARY SOCIETY OF MIDWEST SYNOD

THE Fifth Annual Convention of the Woman's Missionary Society was held in conjunction with the Midwest Synod at Milton Avenue Reformed Church, Louisville, Ky., Rev. C. J. G. Russom, pastor, September 29th-30th and October 1st. The Sunny South most assuredly does produce some mighty hospitable people and we must have met almost all of them.

Sessions opened Tuesday afternoon with a Cabinet meeting, Mrs. Abram Simmons, President, presiding. During the evening services, the inspirational address by Rev. M. E. Beck, of Chicago, was followed by addresses of welcome by the Mayor of Louisville and Rev. Russom. Holy Communion was partaken of by both bodies at this service.

Mrs. C. W. Ackerman, of Indianapolis, conducted all devotionals throughout the

woman's convention; these devotionals were based on Helen Montgomery's "Prayer and Missions" and they were forceful and very impressive and inspirational. Mrs. J. N. Naly reviewed the 1925 W. M. S. G. S. Cabinet meeting and helped us to see the importance of such a meeting and business transacted by said body. The President's report was charmingly given and encouraged us much, as did reports of all officers, standing committees and departmental secretaries. The sessions were attended by over 100 enthusiastic women, 56 being voters; the following states were represented: Kentucky, Iowa, Kansas, Illinois, Indiana and Missouri.

Moneys to the amount of over \$11,000 passed through the treasurer's hands during the fiscal year. The Classical Presidents' reports were encouraging toward a

full quota on the \$25,000 drive for the Men's Wing of the Hospital in Yochow City, China.

Mrs. J. H. Bosch made a splendid appeal for a greater use of all literature furnished by the depositories: Mrs. Simmons called our attention to the fact that while at Winona this summer she overheard some women from other denominations remark that the Reformed Church literature table certainly contained "some mighty fine and worth-while literature."

Wednesday evening at 5.30 the G. M. G. banquet took place with almost 100 girls present; the hostess Guilds wearing fancy caps and singing songs and giving yells, which kept everyone smiling and applauding. The Milton Avenue Guild put on a sketch, "In His Dear Name," which inscription appeared on a beautiful electrically lighted cross with the G. M. G. emblem of blue and gold in the center; in this sketch the girls portrayed to us the manner in which the girls in Midwest carry out the policy of the Girls' Missionary Guilds:

Mary Lee Cartwright representing Gift of Minds.

Mary Fischer, Gift of Hands.

Emma Kissling, Gift of Budget.

Lillian Swinney, Gift of Thank Offering.

Aleen Cartwright, Gift of Life.

In the Gift of Life the names of the four Midwest Girls who gave their lives as foreign missionaries, that of Miss Sellemeyer, Miss Iske, Miss Huesing and Mrs. Stucki were interwoven. Midwest had eight new guilds to report this year, due to Mrs. Winter's itinerary.

We then repaired to the church auditorium, where we were favored with a 30

minute organ recital and address by Rev. S. W. Whitener on, "The Needs of China, Christians should meet"; the offering of that evening was turned into the fund for the Hospital at Yochow City. Four departmental conferences were conducted Thursday morning by the secretaries, said conferences being much too short but have promise of longer ones next year.

Thursday afternoon after Prayer and Praise and unfinished business the Department of Organization and Membership put on a demonstration, written by Mrs. Stolte, in a very pleasing and instructive manner.

Consecration service was followed by adjournment and we all felt that the theme of the Convention,

"We give Thee but Thine own, whate'er
that gift may be,
All that we have is Thine alone, a trust,
O Lord, from Thee.

May we Thy bounties thus, as stewards
true receive,

And gladly as Thou blessest us, to Thee
our first-fruits give,"

would surely help greatly toward carrying us through another year of endeavor for One Who has done so much for us.

Following a most sumptuous banquet Thursday evening, with elevating after-dinner talks, we met in the Zion's Reformed Church and had the rare pleasure of hearing Dr. J. M. G. Darms, in connection with the Synodical Celebration of the Two Hundredth Anniversary of the founding of the Reformed Church. Friday we toured the city of Louisville and surely were loath to leave our sincerely hospitable friends.

MRS. CHARLES W. NEIREITER.

ANNUAL MEETING OF W. M. S. OF NORTHWEST SYNOD

THE Woman's Missionary Society of the Northwest Synod held its sixth annual meeting at the St. John's Reformed Church, Waukegon, Illinois, October 3rd and 4th. There were twenty-nine delegates present, besides several visitors. Rev. Holliger's address of welcome and the cordiality of the members of the local church made us all feel very much at home.

At the business meeting Saturday afternoon Miss Ella Klumb, of Milwaukee, gave a very interesting report of the Cabinet Meeting of W. M. S. of G. S. We were especially interested to hear that \$5,000 of the Girls' Missionary Guild Thank Offering for this year was to be used for the Girls' Dormitory of the Indian School at Neillville, Wisconsin. The various reports of the officers and

departmental secretaries revealed that the work of the W. M. S. of Northwest Synod is progressing, but also that we still have a tremendous task before us to reach the goal for which we are striving.

The following officers were elected: President, Mrs. T. P. Bolliger; Vice-President, Miss Ella Klumb; Corresponding Secretary, Miss Erna Arpke; Recording Secretary, Miss Claudia de Keyser; Treasurer, Mrs. Elsie Luhman.

Miss Gertrude Hinske gave a short talk on "The Woman's Missionary Society, a Singing Society," in which she emphasized the thought that we can promote the cause of missions through song. All can take part in singing and praise the Lord in that way. She urged that we sing at our society meetings and in the home at the family altar.

Miss Ruth Nott read an interesting letter she had received from Miss Messimer telling about some of her work and experiences in China. Saturday evening Miss Nott presented a pageant in which a number of the delegates took part.

This pageant presented, in a very interesting and emphatic way, the problems the Woman's Missionary Societies generally have to meet and how they can best be met in the most efficient way. This novel way of portraying our problems clearly gave us new ideas and inspiration as to how to improve our societies at home.

At the Sunday morning services Mr. David Baker delivered an address on Turkey. He very clearly depicted life and conditions in Turkey. "Within the last five years Turkey has jumped a century," he said. The progress has been the emancipation of Turkish women, the change of the government to a republic and government provision for religious tolerance and freedom. Heretofore the Turks have been greatly prejudiced against Christianity, but now they are beginning to be the dominant element in the Mission schools. He mentioned the good work that Dr. and Mrs. Staudt are doing in Baghdad. The challenge comes to the Reformed Church to build a college here, that Christ may be brought to this part of the world.

Sunday afternoon some of the delegates gave short life sketches of the missionaries who have gone out from our Synod. Namely: Miss Elizabeth Suess, Misses Aurelia and Louise Bolliger, Miss Erna Flatter, Rev. and Mrs. Bysted, Rev. and Mrs. J. Stucki and Dr. John C. Stucki.

The song, "Asleep in Jesus," was sung in memory of Mary Vornholt and Louise Bolliger.

Mrs. Baker, formerly Miss Helen Otte, gave an interesting talk on the Miyagi College at Sendai, where she had taught for three years. She made us feel personally acquainted with some of the girls there, by her vivid descriptions of them.

Delegates and visitors returned home with a fuller knowledge and understanding of our great work at home and abroad, and a determination to carry home the message of earnest effort and work.

FANNY FURER.



MRS. BERTHA BLACK, PARISH WORKER,
FIRST CHURCH, LOS ANGELES, CAL.
SUPPORTED BY W. M. S. G. S.

MINNIE OF UKRANIA

A Story for the January Meeting of the Woman's Missionary Society and Girls' Missionary Guild by Miss Faith Frazer, a Worker With the Associated Charities of Cleveland, Ohio

"Oh, no," cried Helen Croft, "you don't understand the case. You misjudge Minnie, I am sure. Let me tell you what I know about this brave little mother. I met Minnie during the summer six years ago, when I first worked in the toy balloon factory at Dalton. You recall that was the summer between my Junior and Senior years at college when I was doing special research work for that course in Social Problems. We worked at the same table in the testing room, and became very good friends. Oh, she was such a pretty girl, only sixteen. I never saw such hair before, two long thick braids, blue black, wound around her head like a coronet.

"She had come over from Ukrania the winter before to live with her married sister out in East Dalton. Her sister had written her glowing letters of fine jobs, wonderful opportunities and good times. As a Christmas gift this sister and brother-in-law sent Minnie passage money to America. Here she was, then, with me in the testing room making from twenty-five to thirty cents an hour, and having, for her, a fine time on it."

"She was full of life and happy to be in America. Each Monday at the luncheon hour she would tell me, 'I had such good time yesterday. My brother-in-law have his sister come. She bring one, two, three men friends. One—Oh! One so nice to me. He tell me my eyes so blue as the flower. My face it get warm all over when he tell me—it make him laugh to see my red cheeks. His teeth, so white, they shine when he laugh.'

"One Monday late in the summer, just the week before I left for college, Minnie came to work wearing a sparkling, 'speaks-for-itself' ring. She blushed furiously when I asked, 'Why, Minnie, what does that mean?'

"That ring she mean I test balloon one week yet. She mean what Peter say to me, that my eyes are beautiful, my hair is beautiful, my cheeks are beautiful pink, but that he like me best of all because I

so nice to him. He want me to marry him next week. He make big money in the dipping room of the factory. He say that he make plenty of money for two, maybe three, and then he laugh when I blush.'

"That was the last I heard of Minnie until this year. I went back to the factory to visit one day, and the girls told me that Minnie was having a hard time to make things go. They gave me her address and I hunted her up. I found her in one of the worst sections. In front of the tenement house door a little girl, about four years old, the picture of Minnie, was playing with a rosy cheeked little fellow of two years.

"Minnie was very glad to see me. We talked about the children, the pretty little girl, Veronica, and the boy Stanley. But when I inquired about Peter, Minnie's face clouded over. She sent the children out to play and told me the whole story.

"She and Peter had been so happy the first year or two after they had been married. They had lived in a pretty, white cottage next to the factory. Peter made a good salary and was so good to her. But, his work was confining and overtaxed his strength. He worked night shifts and could not rest during the daytime. The year after Stanley was born, Peter began to act queerly. His mind became hazy, he no longer recognized little Veronica; he did not seem to realize that Stanley was his son at all. At times he would sit in a chair for hours, brooding and brooding, then suddenly he would rush frantically about the house as if searching for something.

"Finally, Minnie went to the factory doctor. After hearing about Peter and after a visit to the house one day, he advised the sanitarium out at White Hills, for Peter. Complete rest for a year, or—Well, he didn't hesitate to say it—Peter might become violently insane at any time. The best they could do was to keep his mind off of work.

"As a result, Peter was taken to the sanitarium. Although Peter was not at

work, and although there were the two children to take care of, Minnie determined not to ask for charity. She secured her old job at the balloon factory, put the children in a day nursery, and bravely began to support her family. But, the twenty-five and thirty cents an hour did not buy so many things for four people as it did before when there was only herself to buy for.

"For six or eight months she managed to get along. The children had good care at the nursery. Peter did not seem to be gaining, however. In the meantime, Peter's family grew suspicious. 'She poisoned his food,' they said, 'That makes him act queerly.' 'She is a bad woman.' 'Why does she keep Peter out at the rest house? Why does she not live with our Peter?' They no longer came to see her and the children. They did not bring her old clothing for the children. They no longer brought in steaming hot dishes of well cooked food at night, as they did at first when she was alone and came home from the factory too tired to cook supper for the children.

"One day the doctor said Peter needed a change. He might as well be brought home again. For the next three months, during the hottest part of the summer Peter was at home. Minnie continued at her work. This troubled Peter, of course. He did not want Minnie to support him. Because of this, because the tenement house was hot and dark, because he did not seem to improve, Peter grew mentally distracted from worry, and one night, on her return from work, Minnie found him lying inert on the floor, Veronica and Stanley crying and calling for her.

"Of course, Peter had to go back to the sanitarium. Fall came on. The children and Minnie herself needed warmer clothing. Minnie needed more nutritious food than she was getting. She was working too hard. Each night she felt that she could not possibly go on. Pluck and grit, however, kept her going, until one day, early last December, she dropped over at the factory from sheer exhaustion.

"The girls at the factory sent her to the charity hospital, and took care of the children for a while. Then the Associated

Charities took the case in hand. Minnie was to stay at the hospital until after Christmas. What a Christmas! Peter in the sanitarium, Minnie on her back in the hospital. It seemed as if there was never to be any good fortune for this family.

"Since then, Minnie has not been able to work. The charities send a monthly allowance by means of which she manages to meet her expenses somehow. She looks quite well again, and I think she is planning to go to work this summer, but she will never be able to carry on as she had before her breakdown. I avoided asking about Peter as long as I could, but before I left I asked how he was this spring. Minnie's eyes filled with tears. Peter would never be well again. He never smiled so that she could see his pretty white teeth. Each time they saw him, he appeared to be weaker and more melancholy. The only pleasure they get is the trip each Sunday out to the sanitarium to see him.

"So you see," concluded Helen Croft, "This case is entirely deserving of the support from the charities. Please, put the matter before the Board and see if you can't interest them to give her the Mother's Pension. That extra compensation would mean a lot to her right now. The monthly allowance is so small, and I am almost sure she will not be able to stand factory work. Call around at her address some day and see Minnie. You will be captivated by little Stanley."

ANNOUNCEMENT

"A Rose of the Highway," to be Reprinted

This charming address, given by Mrs. Peabody to the young women on Round Top at Northfield, has been out of print for several years. We are happy to announce that it is now being reprinted and will be ready for shipment about November 1st.

The little booklet will be on buff paper, printed in red and black and will be especially valuable for Sunday School teachers to use as Christmas cards for their classes.

The price will be ten cents each, one dollar a dozen, postpaid. Order from W. M. S. Depositories.

FIELDS WITHIN THE FIELD

By Julia Hall Bartholomew

(To be used with February program)

A MISSIONARY:

Will you look with me at a new map of "The World of Islam"? It is painted green, to the Moslem a sacred color, only to be used by one who has made pilgrimage to the holy city, Mecca, in Arabia. This mission field covers an extensive area, and comprises more than one-half of Africa, a vast portion of India, the whole of Arabia, Syria, Asia Minor, Irak, Persia, Afghanistan, Turkestan, and a number of islands in the Indian and Pacific Oceans. Besides, the Moslem influence extends into Spain, Russia, China and Northwestern Asia. Each one of these is a difficult field for missionary work, and more or less adamant, according to the degree of contact with the outside world. The solidarity of Islam is a thing of marvelous proportions. Mohammed implanted a bond of fraternal strength so forcibly in his converts and followers that it has continued always, to bind and dominate. It is remarkable how the Moslems not only keep firm in their faith, but make converts as well. Each trader and traveler is impressed with the virtues and rewards that will accrue to him for spreading the faith. A brief glance at Mohammed and his teachings shows a high class Arab, born in Mecca in 570 A. D. At this time there were in Arabia some Jews and Christians; from each of them he imbibed knowledge of God, and religious doctrines. He was intellectually able. He seems to have made a peculiar capture of the Oriental mind of his race, and fitted his teachings thereto. Since his theories finally developed into a religion which brought such degradation to women, it is our purpose to study something of their conditions in these various parts of the Moslem world, and endeavor to discover points of contact so that they may receive the message of the truth. From Arabia arrives the first word.

ARABIA:

The homeland of Mohammed. There

is something rather noble and quite picturesque about his early years. His father died before his birth and his mother when he was yet a lad. While he was an infant his mother sent him out to be nursed by a Bedouin woman in the desert, so that he might be strong and healthy. Later he tended the sheep of his uncle. When he was quite a young man a relative, a widow of wealth, was looking for some one to manage her caravan trade; she found Mohammed ready to undertake the job, as well as to fall in love with herself. It appears that he was able, ambitious and sincere while he was wedded to Khadijah, who was doubtless a woman of great force of character. During her lifetime he was faithful to her. She believed in him and in his "visions"; she aided him by every means at her command. After her death, when her fine womanly influence was removed, a great change took place. Mohammed took one wife after another until he had at least a dozen. Polygamy, of course, was no new thing; but Mohammed became lustful and sensual; he had "visions" according to his degenerating manhood, and to his own liking he incorporated in the Koran words that dragged the Arab woman far down from the status which she had before the days of the prophet. It was he who commanded the veil, and the close harem life for women; and he encouraged the marriage of girls at an unspeakably early age. His favorite, Ayesha, was eleven years old when she was married to this mature man. It is said that the Arab is devoted to his son and his horse; he seldom has any real affection for his wife or daughter. Think what the women of Arabia have endured all these long years.

SYRIA:

Looking on the map one observes that Syria forms a bridge between Arabia on the south, Egypt on the west, and a number of Mohammedan lands on the north and east. One can imagine the long trains of camels, heavily laden with coffee,

grains, incense and spices, going north; with embroideries, rugs and silks, returning southward. In this Oriental trade Mohammed was engaged until he began to imagine himself a great prophet, when he retired from business and devoted himself to meditation. Other Moslem traders, however, soon made converts and spread their faith in Syria. Women soon began to feel the consequences; under these doctrines men became coarser and more sensual. Bright Syrian faces were concealed by the veil from the glances of men whose lust and brutality were being more and more cultivated by the teachings of the Koran. When men became converted to Islam the Syrian home, as it existed in the time of Christ, soon underwent a change, and the freedom of women became more and more restricted. Christian teachers have accomplished much more in Syria than in Arabia. Yet "Where Christ was born Mohammed's name is called from minarets five times daily, but where Mohammed was born no Christian dares to enter."

AFRICA:

In his early days the prophet met with disfavor from some of the pagan leaders in Mecca. Persecution became so violent that he was forced to withdraw himself and his household to Medina, his mother's native city, and also the place where his father had died. The converts of Mohammed, up to this time, had been to a great extent laborers. When he left they too were driven out and fled across to Abyssinia, thus carrying their faith over into Africa. Abyssinia is a spot now where Islam is not dominant. But the whole northern part of Africa, including Egypt, is painted a solid green on the map. Masses of women spend ignorant lives within walls, and when they do go abroad they are so heavily veiled that it is quite impossible to distinguish one from another. The wealthy lead lives of idleness, and indulge in gossip and vulgarity for pastime. The poor women perform all the hardest work connected with their unsanitary dwellings and keep quite separate from the men. Islam makes many and easy converts among the black races; it is so possible to live in wickedness and yet be faithful to their religious vows, it

gratifies all their animal instincts. In Egypt, among the higher classes and men of modern education, there is a growing dissatisfaction with Islam. Although there are not many who voluntarily turn from it to Christianity, yet the outside world has helped in opening their eyes to the failure of their faith so far as women are concerned, and they are chagrined when they make comparisons.

INDIA:

There exists in India also something of this disillusionment and dissatisfaction with the status of their women. Men who have traveled and studied in Christian countries are cognizant of the loss the race sustains when women are kept in subjection. It is in India that Islam has made its greatest conquests, begun and enforced with the sword. Travelers in India never fail to stand in awe before the marvelous purity and beauty of the Taj Mahal, the most exquisite memorial building that the world contains. How can one reconcile the thought of the Moslem ruler, who had this constructed in memory of his beloved wife, with the character of cruelty and lust which he otherwise displayed! Only by concluding that the power of lovely womanhood can overcome the evil in any man's life. But think of the millions of patient and downtrodden souls who have suffered and sorrowed. India is over-populated on account of early marriage; the death rate is appalling among young mothers and their offspring. Poverty, filth and disease are the inevitable consequences of over-population and ignorance of sanitation, in both city and country-side. India suffers from such conditions to a degree that is quite staggering. Missionaries have accomplished much in India, and contact with the European nations has done much to open the eyes of intelligent men. There is an increasing number of enlightened women; in the higher classes the new woman is becoming a companion rather than a slave or toy of her husband. But for the masses of the poor and ignorant, sorrow, oppression, and degradation are yet unabated; except as far as the missionaries have been able to bring about better conditions.

ASIA MINOR:

A call and a vision once came from Macedonia, from a man to a man. In this century of the Christian era a call and a vision come from women to women—"Come over and help us." Show the way of living which Christ taught, for it was He, indeed, who spoke the first word in favor of equality in all things between men and women. War, pestilence and famine have been prevalent in this region throughout the years. Asia Minor lies in a geographical position between Asia and Europe, making it an almost continuous field of feud and violent local warfare. Where men's minds are set upon war and marauding their hearts grow increasingly more stern and cruel. Sympathy with the burdens of womanhood is absolutely absent from their thoughts. Starvation and suffering for women and children are ever the consequence of fighting. The earth suffers as well, and does not yield increase of food and grain when there is lack of industrious husbandmen. The sword of the Turk, the teachings of the Koran, the inferior position of woman have made life a bitter experience for many hosts of mothers and wives in this part of the world.

PERSIA:

One reads, in poetry, of Persia, as the "land of the nightingale and the rose," and one remembers that many of the loveliest flowers first grew in this poetic country. The early caliphs coveted this fair land for conquest, and from the seventh century carried on their schemes of the sword until they had completely suppressed or driven out the followers of Zoroaster, and established Islam. Dr. Zwemer says, "The conquest of Persia was of the greatest significance for the future of Islam. Here for many centuries Mohammedan literature had its greatest impulse and glory, while the Aryan mind contributed to the Semitic faith, poetry, philosophy and science." At the present time schools and colleges have a great field before their very eyes in Persia. A missionary, making a plea for a college in Teheran, has said: "I believe that the world has never seen a greater opportunity to influence a nation

at its very center and help it on the upward path than is presented to us in the Persian capital. It is one of the world's strategic points." Modern facilities for travel, lighting and living have all entered Persia, and they certainly are aids in getting spiritual and educational messages to the people.

TURKESTAN:

The name suggests to one's mind the quantities of Oriental rugs that have been imported, or reproduced in this country. Many Christian feet have trod upon the work of Moslem men and women, who have knotted and tied and woven patterns in beautiful enduring shades, colored by natural dyes, and wrought with patience and skill. Most frequently the handsomest rugs have been worked by men, while the women did all the harder and coarser work, so that the men's hands might be kept soft and pliant for skillful weaving. The mosques are adorned by splendid rugs, for the comfort and pleasure of men: women do not worship in the main portion of the mosque, when they do enter the mosque there is a small side section where they must go. Mohammedan men, when they travel, carry a small rug, which they spread on the ground at the prayer hour, when they kneel with their faces turned toward Mecca. In 704 an Arab conqueror advanced on Turkestan and imposed Islam upon the people by the power of the sword. Islam spread gradually "by coercion or persuasion, by preaching or the sword, throughout Afghanistan, Turkestan and Chinese Tartary for a period of two hundred years." "Sometimes, also, Islam was spread by the influence or example of kings and princes, who became Moslem and set the fashion for their court and subjects."

A MISSIONARY:

In looking over this field of Islam, some facts stand out with emphasis. Medical missions and educational opportunities for girls are seen to be the strategic avenues of approach. "The medical missionary carries a passport of mercy which will gain admission for truth everywhere. All of the vast, yet unoccupied territory in the Mohammedan

world is waiting for the pioneer medical missionary, man or woman." The women need every kind of help and enlightenment and encouragement, but there is nothing quite so far-reaching as education. Dr. S. M. Zwemer says: "From the kindergarten on the veranda of a mission house to the well-equipped university in India, all educational forces, great and small, help to undermine that stupendous rock of ignorance and superstition, Moslem tradition." The fields within the field of Islam are indeed of immense proportions.

NOTE—This article is written with the intention of having the part of each country read by a different person (in costume, if available). However, it can be read entirely by one person.

SPECIAL! SPECIAL!

The Missionary Review of the World for October is a special Latin America number. It contains maps, charts, most interesting statistics and tabulated facts. Nine articles by such authors as Dr. Browning, J. H. McLean and other missionaries from South America. Best methods for study of Latin America by Mrs. E. C. Cronk, etc.; Recent News on Latin America, best books on Latin America and illustrations from photographs of Latin America. You cannot afford to be without it. The price of this extra special number of the *Review* is 25c. Order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa., or from the Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

DEPARTMENT OF TEMPERANCE

Mrs. C. C. Bost, Secretary

IT has been in my mind for some months to write an appreciation of the excellent temperance material to be found in the Sunday School quarterlies when Temperance Sunday comes around. If the local secretaries in this department have not found material for the monthly meetings in the daily papers, or the current magazines, use the information furnished in your Sunday School quarterlies.

Have you received a copy of "The Temperance Secretary's Creed"? If you have, read or recite it at every meeting during the year. If you have not received it, (and each Synodical Secretary of Temperance was furnished with copies for each local society free), ask your local president if the copy was sent to

her—if not, write to your Classical Secretary of Temperance and ask for your copy. We are glad that some of the secretaries are asking for a questionnaire to be used in making out reports. These blanks will be sent out in January and all local secretaries are asked to fill out promptly and send in to their Classical Secretaries of Temperance, who in turn, will compile and forward to Synodical Secretaries, who will forward the totals to me by April 30, 1926.

And now I want to recommend an article to be read at one of your monthly meetings that is calculated to make us *think*. It is "Know Your Courts," by Ruth Boyle, in the November issue of *Good Housekeeping*. How many will read it?

DIRECTORY OF W. M. S. JUNIATA CLASSIS

President, Mrs. J. M. Runkle, 611 Eighth Street, Altoona, Pa.; First Vice-President, Mrs. A. M. Krick, 1406 19th Avenue, Altoona, Pa.; Second Vice-President, Mrs. J. E. Stewart, 2504 4th Avenue, Altoona, Pa.; Recording Secretary, Miss Edith Burget, Juniata, Pa.; Corresponding Secretary, Mrs. J. K. Wetzel, Juniata, Pa.; Statistical Secretary, Mrs. L. G. Beers, Martinsburg, Pa.; Treasurer, Mrs. J. A. Eyster, Bedford, Pa. Secretaries of Departments: Literature, Miss Laura Gernand, Bedford, Pa.; Thank Offering, Mrs. C. A. Huyette, Hollidaysburg, Pa.; Life Members and Members in Memoriam, Miss Grace Brewster, Huntingdon, Pa.; Girls' Missionary Guild, Mrs. Paul McNeal, 1015 4th Avenue, Altoona, Pa.; Mission Band, Miss Ada F. Stuft, Imler, Pa.; Temperance, Mrs. Samuel F. Frederick, 604 E. Crawford Avenue, Altoona, Pa.; Organization and Membership, Mrs. J. E. Stewart, 2504 4th Avenue, Altoona, Pa.; Stewardship, Mrs. D. G. Hetrick, 3007 W. Chestnut Avenue, Altoona, Pa.

Literature Chat

CARRIE M. KERSCHNER

Case I: "Too much trouble," "Too much business," "Too many numbers in the printed program," "Costs too much to buy so many things." Result I: Poor inspirational programs, only a few present at the missionary meetings.

Case II: "Glad to report good sales," "Such a wealth of material from which to choose," "The program worked out so well." "We like the packets," "Please send us 12 'Peasant Pioneers' and all the helps!" Result II: Good programs and fine attendance.

Cases I and II are indications of the correspondence which furnishes the variety that gives spice to the routine of office work. Result I: None worth mentioning. Result II: All orders filled the same day they are received, empty shelves, a self supporting business, but best of all interested constituency, which means more souls won for Jesus Christ.

The Home Mission month will have passed into history when this chat appears in print, but if you have not used the book "Peasant Pioneers" it is not too late to do so. Even while we are thinking of our work and workers in other lands we would not forget our brothers and sisters in the homeland. So if by any chance you have fallen behind in your fall program by all means arrange for a study of "Peasant Pioneers" during December or January. Paper, 60c; cloth, \$1.00. "High Adventure" for Intermediates, 50c; "Better Americans No. 3," for Juniors, 75c.

Calendars! Calendars! Calendars! The prettiest ever and promised for such early delivery that most of them will be sold before Christmas. The calendar is historical in theme and every picture is of some significant event in the history of our Church. Most of the cuts were made from slides from the lectures of the sainted Dr. Good. There is one picture of extraordinary importance to us as women and—but if I tell you all about it you need not buy it. Only the usual number have been ordered and we know some

societies are challenging a 100% purchase! We hope no one will be disappointed. The price is \$2.00 per dozen, single copies sell for 25c. The more dozen you sell the more dollars will your society be enriched.

The January Program

promises to be the most interesting one of the whole year. Theme, "Prayer and Missions." The two terms cannot be separated. Mrs. Montgomery's book should be used extensively at this meeting, in fact during the entire month. The book will be needed in preparation of three numbers on the program. It is so rich in thought material that we covet the reading of it for each woman. Paper, 50c; cloth, 75c.

The annual day of prayer falls on February 19th, 1926. Having written the book, "Prayer and Missions," can you think of any more appropriate or capable person to prepare the Day of Prayer Programs than Mrs. Montgomery herself? The theme is, "In Everything by Prayer." The price is \$1.50 per 100. In lots of less than 100 the cost is 2c straight, 50 programs will therefore be \$1.00, while 150 programs will be priced at \$2.25. One card, "A Call to Prayer," will be sent free with each program. If you order 25 programs we will send you 25 "Calls"; if you order 100 programs you will receive 100 "Calls." Each year some last minute orders cause us anxious moments. Please order NOW! The Committee on Day of Prayer suggests that the observance be a DAY OF PRAYER FOR MISSIONS and not an occasion for addresses.

One of the items in the January program reads "Distribution and explanation of 'pencil sketches'." The preparation of these sketches was suggested by Mrs. Montgomery on page 204 of her book. These sketches will appear under the title of "Pen Pictures" and will consist of leaflets containing the picture of 15 or more missionaries and a brief account of their work. Full directions for their use will be included. This is Series I, to be followed by subsequent leaflets. Price, will be announced later.

The Tommie Lee Berry Stories, six in one, sell for 25c. You will surely want

to follow Tommie Lee in her life at the Mission School.

Eastern and Potomac Synods order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Steet, Philadelphia, Pa. All other Synods order from the Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

STEWARDSHIP MEDITATIONS

By Wilhelmina B. Lentz

Topic—The Master's words concerning man's stewardship.

Scripture Thought—Dr. Winchester says, "There are at least five reasons for tithing: first, it was the practice in nearly all nations of antiquity; second, it was the divinely approved practice of the Patriarchal church; third, God commanded the Jewish church to observe it as a law; fourth, Christ did not repeal the law, but, rather, confirmed it; fifth, whether binding as a statute or not, it is the only rule God ever gave on the subject and no man can invent a better."

Luke 11: 42, Luke 12: 15.

Matt. 5: 17-18, Matt. 23: 23.

Prayer Thought—May our religion find expression not only in talking and praying but in actual sacrificial giving of time, talents and money.

Question—How can we acknowledge our stewardship?

Answer—"Suitable acknowledgment of our stewardship can be made only as we set aside for God's service such measure of time, possessions and vital energies, as a Scripturally enlightened judgment demands."

"No time to pray!

Oh, who so fraught with earthly care,

As not to give to humble prayer

Some part of day?

No time to pray!

Must care or business' urgent call

So press us as to take it all,

Each passing day.

What thought more drear,

Than that our God His face should hide,

And say, through all life's swelling tide,

No time to hear."

Prayer calendar.

Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

INSTITUTES ARE POPULAR

The Guild Institutes have been popular during the fall months and have led to deeper zeal and enthusiasm for the work. Miss Stella Sato, former president of the Girls' Missionary Guild of San Francisco and now a student at Ursinus College, Collegeville, Pa., was a speaker at the Philadelphia Classical Guild Institute. She spoke of the appreciation for and the use made of the Girl's Room in the Community House, San Francisco, by the Japanese girls. The inspiration in the programs revolves about the parts the girls take themselves—in the worship period, the discussions, the special music and addresses. We are proud of them!

NEW GUILDS

We are glad to note the new Girls' Missionary Guilds organized during the month:

Potomac Synod

St. Paul's Church, New Oxford, Pa.

6 Charter members.

Emmanuel Church, Fisher's Hill, Va.

11 Charter members.

St. Mark's Church, Baltimore, Md.

12 Charter members.

Midwest Synod

St. John's Church, Vera Cruz, Ind.

6 Charter members.

Eastern Synod

Memorial Church, Easton, Pa.

9 Charter members.

Review the report of the new organizations in the November OUTLOOK and see which synod leads now in the number of new Guilds and Charter members.

MISSION BANDS

Five new Mission Bands to report! We are glad to announce them. How many will there be next month? We say welcome to these new Mission Bands in Christ Church, Shepherdstown, W. Va.; Salem Church, Plymouth, Wis.; St. Paul's Church, Roanoke, Va.; First Church, St. Joseph, Mo.; Tabor Church, Philadelphia.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

AN EARNEST APPEAL

TO secure efficient leadership for the Mission Band is the greatest problem of the Department. The responsibility to do this rests with the Woman's Missionary Society, whose business it is to induce young women to seek training in Religious Education. With young women thus trained the problem is usually solved.

The distinctive qualities which must enter into efficient Mission Band leadership are love for children—that is a teacher attitude love for children—consecration so as to be willing to sacrifice other interests in favor of the work of the Mission Band, a resourceful mind and a tactful personality. Much talent of this kind lies latent in our churches.

The leader or secretary has the opportunity to sow the good seed of God's Kingdom as well as put the influences of her life into the lives of the children. Happy may that leader be who is instrumental in training a child so that in later

years he may hear and answer the call to the mission field.

Mission Bands have been discontinued for want of leaders: It is time to squarely face the facts of this short-sightedness. To the women, young and old, who know they can help in this work with the children, I want to make an earnest appeal. I want to say: do not hesitate. You will need prayer and a heart full of love for God and the children.

I know there is joy in this work with the youth of the Church. Never have we found children who are not interested in missionary stories when they are well told. It is inexcusable to go before children unprepared with that which we want to teach.

If there is no Mission Band in your church it is not the fault of the children but of the adults, and the chief fault lies at the door of the Woman's Missionary Society. The Master still says, "Feed My Lambs." Who will offer to be a leader where one is needed? Our standard is "A Mission Band Secretary and a Mission Band in every Reformed Church."

(MRS. N. C.) ALICE M. BLANDFORD,
Ohio Synodical Secretary of M. B.

100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

- | | |
|--------------------------------|-------------------------------------|
| Salem, Buffalo, N. Y. | St. John's, Whetstone, Ohio |
| Mrs. P. Lau. | Mrs. C. R. Gibson |
| St. John's, Bucyrus, Ohio. | R. 4 Bucyrus, Ohio |
| Mrs. E. Fledderjohann. | Zion, Sheboygan, Wis. (J. W. M. S.) |
| First, Greensboro, N. C. | Miss Mildred Schaeve. |
| Mrs. J. T. Plott. | Salem, Toledo Ohio. |
| First, Nashville, Tenn. | Mrs. J. F. Vornholt. |
| Mrs. Thomas McIntyre. | Saron's, Linton, Ind. |
| Immanuel, Indianapolis, Ind. | Miss Bertha Berns. |
| Mrs. H. D. Kiewitt. | St. Paul's, Wolf's, Pa., |
| St. John's 4th, Baltimore, Md. | Mrs. E. H. Neiman, York, Pa. |
| Mrs. George Hucke. | Third, Youngstown, Ohio. |
| St. James, Allentown, Pa. | Mrs. L. V. Keslar. |
| Mrs. Warren Koch. | St. Luke's, Brooklyn, N. Y. |
| First, Easton, Pa. | Miss Kathryn M. Planck. |
| Mrs. M. R. Sterner, | St. Paul's, East Allentown, Pa. |
| Phillipsburg, N. J. | Miss Sallie Kresge. |
| First, Burlington, N. C. | Zion's Church, Culver, Ind. |
| Mrs. Z. A. Fowler. | Mrs. Clemmens Miller. |
| Grace, Detroit, Mich. | First, Gary, Ind. |
| Mrs. H. I. Rothenberg. | Mrs. Chas. Stephan |

WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

SEMI-ANNUAL REPORT OF THE TREASURER, MAY 1, 1925, TO NOVEMBER 1, 1925

W. M. S.		G. M. S.		Synods		Special Gifts		Life and In Memoriam		Thank Offering		Forward Movement		Budget		Home Missions		Foreign Missions		Thank Offering		Budget		Home Missions		Foreign Missions		Thank Offering		Totals	
W. M. S.	Budget 1925-26	G. M. S.	Budget 1925-26	Eastern	Ohio	Pittsburgh	Potomac	Mid-West	Northwest	German of East	Special Gifts	Home Missions	Foreign Missions	Special Gifts	Life and In Memoriam	Thank Offering	Forward Movement	Budget	Home Missions	Foreign Missions	Thank Offering	Budget	Home Missions	Foreign Missions	Thank Offering	Budget	Home Missions	Foreign Missions	Thank Offering	Totals	
\$14,234.40	\$1,489.25	\$4,868.33	\$504.55	\$7,966.47	\$300.00	\$199.52	\$75.00	\$315.90	\$22.50	\$210.00	\$123.38	\$23.75	\$42.67	\$9.00	\$14,461.55																
10,060.20	1,503.05	4,824.12	963.90	3,715.50	500.00	199.52	150.00	500.94	110.00	110.00	120.64	5.00	10.00	11,219.29																	
4,755.60	683.10	2,011.50	705.00	1,906.30	100.00	10.00	10.00	209.85	2.00	90.00	94.67	2.00	2.00	5,088.20																	
7,380.00	864.80	2,221.05	123.68	2,161.58	150.00	10.00	3.00	152.30	7.00	7.00	49.03	1.46	4.52	4,840.74																	
3,016.80	503.70	1,512.00	10.00	1,919.13	75.00	3.00	254.94	10.00	48.00	48.00	20.28	1.46	21.45	3,875.26																	
887.40	172.50	511.95	27.70	905.85	25.00	3.00	103.64	50.00	1.50	1.50	15.60	1.46	21.45	1,641.24																	
1,319.40	135.70	603.15	50.00	624.50	125.00	3.00	31.00	8.10	31.00	31.00	8.10	1.46	21.45	1,441.75																	
\$41,653.80	\$5,352.10	\$16,552.10	\$2,384.83	\$19,199.33	\$1,275.00	\$212.52	\$225.00	\$1,568.57	\$84.50	\$466.50	\$94.67	\$362.16	\$30.21	\$74.12	\$42,568.03																

DISBURSEMENTS		Miscellaneous Receipts—	
<i>W. M. S. Budget—Foreign Missions—</i>		Sales—Mission Study Books	
Miyagi College, Sendai, Japan	\$2,764.28	Literature	\$1,933.86
Evangelist, Japan	660.90	Prayer Calendars	1,257.58
Kindergarten, Japan	402.30	Missionary Pins	100.65
Ziemer Memorial School, Yochow, China	672.57	Pennants	166.60
Girls' School, Shenchow, China	1,385.01	Costume Rentals	29.55
Evangelist, China	476.98	Interest Earned	121.60
Medical Work, Yochow, China	373.55	Subscriptions— <i>Everyland</i>	2,051.80
Medical Work, Shenchow, China	373.55	Subscriptions— <i>Missionary Review of World</i>	70.00
Industrial Work, Lakeside, China	91.95	Sale of Curios	56.00
Work in Mesopotamia	155.17	Herzberger Refund	31.00
Special Gifts—Foreign Missions	\$7,356.26		5.00
Thank Offering—Foreign Missions	3,857.90		
Scholarship—Foreign Missions	11,850.00		
<i>G. M. S. Budget—Foreign Missions—</i>	300.00		
Miyagi College, Sendai, Japan	\$354.59		
Ziemer Memorial School, Yochow, China	248.89		
Work in Mesopotamia	78.42		
Special Gifts—Foreign Missions	681.90		
Thank Offering—Foreign Missions	185.00		
Scholarship—Foreign Missions	3,668.60		

Total Receipts, May 1, 1925, to November 1, 1925	\$48,391.67
Balance Carried, May 1, 1925	113,619.03
	\$5,823.64

<i>Mission Band Budget—Foreign Missions—</i>	
Kindergarten, Japan	\$90.54
Medical Work, China	90.54
	<hr/> 181.08
Special Gifts—Foreign Missions	57.12
Total for Foreign Missions	<hr/> \$27,969.26
<i>W. M. S. Budget—Home Missions—</i>	
Japanese Work, San Francisco	\$954.00
Japanese Work, Los Angeles	476.98
Hungarian Deaconesses	954.00
American Deaconesses	1,511.44
Jewish Mission, Philadelphia, Pa.	2,063.16
	<hr/> \$5,959.58
Special Gifts, Home Missions	1,575.94
Thank Offering, Home Missions	10,275.00
	<hr/>
<i>G. M. G. Budget—Home Missions—</i>	
American Deaconess	354.59
Special Gifts, Home Missions	34.50
	<hr/>
<i>Mission Band Budget—Home Missions—</i>	
Kindergarten, San Francisco	67.91
Special Gifts, Home Missions	25.21
	<hr/>
<i>W. M. S. Budget—Synod of Northeast—</i>	
Indian School, Neillsville, Wis.	476.98
Special Gifts, Home Missions	70.70
	<hr/>
<i>G. M. G. Budget—</i>	
Indian School, Neillsville, Wis.	327.31
	<hr/>
<i>Mission Band Budget—</i>	
Indian School, Neillsville, Wis.	113.17
Special Gifts, Home Missions	5.00
Total for Home Missions	<hr/> 19,285.89
Forward Movement	225.00
Missionary Retreat, Tiffin, Ohio	624.19
	<hr/>
Grand Total for Home and Foreign Missions	<hr/> \$48,104.34

Foreign Missions	\$27,969.26
Home Missions	\$18,292.73
Synod of Northwest	993.16
	<hr/> 19,285.89
Forward Movement	225.00
Missionary Retreat	624.19
	<hr/>
Total for Missions	\$48,104.34
Educational Work	\$4,157.52
Contingent Expenses	6,039.59
	<hr/> 10,197.11
	<hr/> 58,301.45
Balance, November 1, 1925	\$103,709.25
Investments	\$102,400.00
Cash in Bank	1,309.25
	<hr/> \$103,709.25

BALANCES

Contingent Fund	\$1,988.30
General Scholarship Fund	6,087.06
Elmira Yockey Scholarship Fund	3,050.00
Girls' Scholarship, Potomac Synod	379.50
Special Church Building Funds	682.48
Life and In Memoriam Membership Fund	27,007.00
Foreign Mission Specials	300.10
W. M. S. Thank Offering	1,475.91
Woman's Hospital, Yochow	25,672.87
Men's Wing Hospital, Yochow	10,374.13
Kindergarten and Woman's Building, Sendai	11,318.08
Woman's Industrial Building, Lakeside	7,068.28
Kindergarten Building, Yochow	5,014.99
G. M. G. Home Missions	50.00
G. M. G. Thank Offering	3,202.03
Mission Band Thank Offering	38.52
	<hr/> \$103,709.25

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.
I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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